




# COVNTERPOYSON.

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CONSIDERATIONS touching the  
*points in difference between the godly Ministers & people of  
the Church of England, and the Seduced brethren  
of the Separation.*

## ARGUMENTS

*That the best assemblies of the present Church of England  
are true visible Churches.*

*That the Preachers in the best assemblies of Engl.  
are true Ministers of Christ.*

Mr BERNARDS' book intituled  
**The Separatists Schisme.**

Mr CRASHAWES Questions propounded  
*in his Sermon preached at the Crosse.*

Examined and answered  
by H. A.

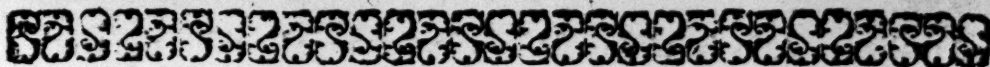
Lord God the strength of my salvation; cover thou my  
head, in the day of battel. Psal. 140. 7.



A<sup>o</sup> D<sup>i</sup>. 1608.



A.D. 1853



*A fore-speech to the Christian reader.*

**T**He truth and church of God, by multitude of enimies, hath ever been disgraced and troden downe in the world; that many which have seemed to love and seek after it, have stumbled at the reproch and opposition of the same. Yet the godly wise have vnderstood and discerned things that differ. It is a great help vnto the weak & simple, where deceits & snares wherewith the adversary seeketh to destroy the soul, are openly discovered, by the light of Gods word; & for this cause have I endeavoured according to the mesure of knowledge and grace given vnto me, to make answer unto such reasons cavils and calumniationes, as are given out against that part of the truth, which this church witnesseth vnto the world, touching our separation from the Church of Engl. The *Considerations & Arguments* first answered, were written by *Mr Spr.* a Minister in *Glocestershire*; and in them (as I suppose) the summe and weight of that which may be sayd for that church, is comprised. *Mr Bernards* book hath rather shew then weight of reason, as the judicious reader may perceiv; and seemeth to be penned by him, rather for disgrace of others, then defense of themselves. But no better fruit can be expected from such as rebel against the light which themselves once seemed to regard. *Mr Crashawes* questions are rather to stumble at, then to direct the ignorant: as having neyther weight of argument against us, nor for themselves. Yet as by all these means the truth is oppugned, so by all contrary good means it should be defended; that wisdom may be justified of all her children, and others left without excuse. How weak and insufficient the adversaries reasons are in particular, the answers vnto them particularly wil shew. Here I wil breifly observe, some general things, whereby falshood endeavoureth to uphold it self; and how it may by the prudent be discried. Vntruth hath sought to prevayle;

1. By persecuting such as have spoken against, or forsaken her iniquitie. This, the blood of Gods martyrs shed in al ages proclaymeth vnto al men. And thus have the cheif Pastors of the Church of Engl. deale with Christs lambs, in these our dayes. For having gotten into their hands the sword of the Magistrate, they therewith have smitten such as with the word, (the sword of the spirit,) they could not convince. In which they fulfil the mesure of their Fathers; for so have the Papal Prelates vsed to feed their flocks.

2. By blaspheming, & preaching against the faith & witnesses thereof. For they that hold forth the truth are exposed to the reproch & venom of the tongue, and many unjust calumniationes come forth against their persons, especially the principal of them, whom evil minded men doe  
most

most maligne. Also the cause it self is often wronged, whiles the truth therof, and reasons y<sup>e</sup> vphold it, are suppressed, arguments feigned & confuted which wer never made, or otherwise made then the adversaries pretend; and sometimes such articles and errors imputed, as from which it is altogether free. How others hertofore have caried themselves this way, all records shew: how men at this day have dealt with vs and the truth which we imbrace; many pulpits in Engl. can witnes, besides private calumnies innumerable, and some publick pamphlets. The stinch of their reprochful m<sup>u</sup>thes, hath caused many to distast the sweet savour of the Gospel; & caused also for a while a dislike in sundry of vs, til God in mercy visited and saved vs from the deceitful tongue.

3. Yet is not this y<sup>e</sup>nough, but men wil seek to bear down the truth by writing against and to the defamation of the same, with all exquisite cunning and frawd to disgrace it, and by plausible reasons to perswade vnto error. If any would see this, let the generall arguments used at this day against vs, consonant and agreable to the reasons of Papists and other ancient adversaries of the Gospel, be observed.

1. The Papists have continually exclaimed against them for leaving their mother the church of Rome that bare them; crying out *the Church, the Church, the Catholik church*; and saying that *Luther, and all the pack of their first fathers, were children of their mother the Catholik church and are gone out from them*. And when the Protestants objected her synns, for which they left her, it was pleaded againe, *I will ye forsake your mother because she wanteth perfect bewty, or because there is some deformity in her?* &c. Moreover they would allege (to prove them schismaticks) how in that church *they had been regenerated and made her citizens & members by baptism &c.* that from her they had their first faith and knowledge, yea even *the Bible it self, which treasure their church ever had the custody of*; and many such like.

These are the mayn reasons objected to vs at this day, they tel vs the Church of England is *the mother of the faithful*, that the ministry therof *hath begotten vs, if ever we were truly begotten in the spirit*; asking us *where els we were regenerate, if not in the womb of that their church* &c. And if we tel them of their transgressions, for which we forsake them, they answer, *though there were in our church these wounds you speak of, yet do they not come near the hart, they be not deadly, they may blemish the bewty but endanger not the life of our church*, &c. *Therefore your separation from us, is schismatical and uniu<sup>s</sup>, and many such like pleas they pretend.*

2. For the church of Rome, it hath by her Mediators been alleged, that *in her is reteyned the profession of Christ, authority of scriptures and Apostolik doctrine, as touching all the cheif or capital articles of religion; and, that the church is to be esteemed by the foundation thereof which is Christ, on which foundation though they that came after, builded wood & hay & stubble,*

¶ Kellison

Survey

a book

1 chapt.

† Mr Giffords

dialogue be

tween a Pap.

& a Prot. f.

296

\* Calvinio-

puse Respons.

ad vers. quod

Mediator.

\* Kellison

Survey

1 book 2 ch.

† See after in

this treatise,

p. 83.

pag. 21.

\* pag. 247.

\* Mr Cra-

shawes serm.

pag. 27.

ibidem p. 28

\* Calvin Re-

spons. ad ver-

sipell.

instead of silver and gold and precious stones, yet have they not by and by departed from the foundation &c.

Now who knoweth not, that this is the bulwark of the church of Engl. now, against all batteries, and one of the cheifest reasons wherby they reteyn many simple and wel affected people among them? and that may be also seen in this book following pag. 73. & 181. and 204. & 210. and in many other of their writings.

3. Vniversal consent agreement and applause of churches in all nations, of Synodes and Councils, of Fathers and learned men; have been the continual boast of Papists in al their books against the Protestants: now they in Engl. to bear out their estate, vrge agayn and agayn the like against vs; that when Gods word wil not uphold them, yet mans word at least may honour them before the people. See after in this treatise. pag. 15. & 45. & 74. & 87. & 154. 158. 159. 219.

4. Wheras the truth hath brought for her defense the evident scriptures: "papists have been wont to carp at the allegations and interpretations of them, & challenge their adversaries for corrupting them; the formal protestants in Engl. have done the like against the Reformists; and they now use the like colour against us; but how truly, let the particulars shew, after in this book pag. 156. 157. 158. 167.

"Greg. Mart.  
in Campia.  
Kellsion. &c.  
† D. Whitg.  
defen. of Ans.  
to Admon. in  
the gen. Tab.  
S.

5. To revile and calumnieate such as forsook them, hath been the common practise of Papists, calling them *heretiks, schismaticks, Lutherans, Calvinists* &c. & matching them with wicked heretiks heretofore, & now living: The same way doe our adversaries now walk in, proclayming vs to be *Schismaticks, Seduced, Brownists, Donatists* &c. and to make vs the more odious vnto the people, they enroll vs sometime with the most vile blasphemers that they can mention. For he was esteemed a forward preacher among them, who to grace his own cause by disgracing the truth, would needs "joyn us with the blasphemers (sometimes a brother of the Reformists, and hot mainteyner of their cause,) and to make his malice the more remarkable, he puts in the margine of his book, *The Brownists and Hacket of an evil spirit*; & that which he writeth besides, is so fraudulently set down, that the simple reader who knoweth not our cause, may think that this *Hacket* was one of us. This abuse we suffer, because (forsooth) we were thought to hinder their counterfeyt reformation, which *Hacket* would have set up by force: for which they beare their reproch at his hands that wrote *Englisb Scottisrag for discipline*; but this man most injuriously would turn it vpon us.

Mr Ios. Nichols.  
"Plea of the  
innocent pag.  
33. 34.

These and the like arguments do evil men continually vse against the truth which presseth them, and which they seek to suppress, but all in vayne: for it wil prevayl, maugre their opposition; and that which they think to hinder the gospel by, God wil turn to the furtherance of the same, and confusion of his adversaries.

Against

† Ezek. 23.  
45.

† Revel. 17. 16

\* See after in  
this book pag.  
208. 209.  
¶ anno 1562.  
¶ in the 123.  
page of his  
book.

Against these and all otherlike colours wherwith false churches are adorned, two meanes have been vsed for to discover the fallhood; the one manifesting the fact or estate of a person or people; the other, the lawfulness of the same. The commandment of God is a lantern, and the law a light to declare what is good or evil: & evidences there are of every publick estate & action. For in all ages God hath moved some to observe and speak against the abuses reigning; and some have recorded things for their glory, which turn unto their shame. By this means the skirts of the whore of Rome have been discovered, whiles some that loved, and othersome that lothed her, have painted out her filthines; which being compared with the chastitie of Christs spowse set forth in holy writ, hath caused righteous men, (as was † foretold to judge her children after the manner of harlots and of murtherers; and the very hornes of that beast, to hate the whore and burn her with fyre. And we at this day that witnesse the truth against the remaynders of that whores cup, are driven to break silence and plead for Christ in publik, because the adversaries so importune vs, by continuall preaching and writing against vs, and seeking to bear out all with the cloke of the gospel, and to hide the iniquities vnder a vail of professing truthes fundamental, they wil hardly be a known of the manifold evils & grosse corruptions, that prevayl in their assemblies. Therefore also are we forced to produce their own writers for to witnes with vs; who both heretofore & to this day, complayn of the synns that reign among them. And worthy it is to be observed how the ministers of England are come to contradict and depart from their own grounds, for to mainteyn their corrupt estate. For now they \* utterly deny the visibill church to be a company of faithfull people that truly worship Christ and readily obey him; contrary both to all the scriptures, and to their own Articles † of religion. And Mr Bernard in the name of all the divines in their church, yea (if we may beleev him) of all the reformed churches in Christendome, † telleth us, with a marginal note also to have it wel observed, that the true word of God preached, and true sacraments of Christ administred, are infallible tokens of a true church. I say not (sayth he) the word truly preached, nor the sacraments rightly administred: but thus, the true word preached, the true sacraments administred. Now lay these things together, & see what a holy communion they wil make the church of God to be: namely, if not a rout of miscreants, yet at least a misceline multitude of beleevers and infidels, holy and profane. Among whom if the true word be preached, though never so corruptly falsly perversly, by any Popeling, Baalift, or Balaamite; if the true sacraments be administred, though never so superstitiously profanely and disorderly, to the open wicked &c. yet there must needs be a true church. Such heavenly doctrine, or rather such hellish error is now taught by the transformed ministers, for to make men keep communion with Belial.

Against

Against these and other like their impostures, have I endeavoured to bring out the truth, (though naked & destitute of al worldly ornāmets) and by it to manifest the present aberrations of my country, from the primitive faith of Christ; I have also produced their own testimonies against them, that the Saints on earth may say, \* *their rock is not as our Rock, even our enemies being iudges.* And if they wil yet resist, the world may see, they are condemned by themselves. But my harts desire & prayer for my brethren is, that they may be saved; turning from darknes to light, & from the power of Satan vnto God; that they may receive forgiveness of synns, and inheritance among them which are sanctified by faith in Christ. *Dent, 32. 31*


*Henry Ainsworth.*



*A direction to some principal things  
conteyned in this book.*

- Administration of the Ministers of Engl. scanned; with the effects pag. 29.  
 Ec. 98 Ec. 102. Ec. 106. Ec. 118. Ec. 188. Ec.
- Antichrists kingdome not overthrown by the ministers of Engl. pag. 105. Ec.
- Begetting of faith, how it is; pag. 25. 26. It is no essential note of a true  
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- Building of the church, and how it is performed in England. p. 56. 57. Ec.
- Christ, not the Head, Mediatour, Prophet, Preist or King of the church of  
 England. p. 127. Ec. not the spouse of the same; pag. 62. Ec.
- Compulsion to the faith and church, used in Engl. but Unwarrantable. pag.  
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- Constitution of a church; \_\_\_\_\_ pag. 169. 170.
- K. Edwards reformation of religion, and how it was accepted. pag. 205. 226.
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- Gifts, prove not a true ministry. \_\_\_\_\_ pag. 22. Ec.
- Matter of the church of Engl. \_\_\_\_\_ pag. 182. Ec.
- Ministry of the church of Engl. \_\_\_\_\_ pag. 186. Ec.
- A Papists argument against the church of Engl. \_\_\_\_\_ pag. 191.
- Pattern of planting a church. \_\_\_\_\_ pag. 79.
- Popular government, objected and answered. \_\_\_\_\_ pag. 175. Ec.
- Popes authors of many ordinances now in Engl. \_\_\_\_\_ pag. 234. Ec.
- Positions concerning a true church. \_\_\_\_\_ pag. 112. Ec.
- Profession in Engl. contrary to their owne estate and practise. pag. 212. Ec.
- Reformation by the Kings of Iudah. \_\_\_\_\_ p. 229. Ec.
- Reformed churches, alleged for approbation of the church of Engl. and an-  
 swered pag. 15. 16. 17. 46. Ec. 81. 87. 88. Ec. 219. 220.
- Repentance not truly preached or practised in the church of Engl. pag. 76. Ec.  
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- Separation proved necessary; p. 7. 8. 37. granted by our adversaries, pag. 1.
- Synns suffered, how they defile the church; \_\_\_\_\_ pag. 178. Ec.
- Spirits of the Prophets subiect to the Prophets; scanned, pag. 47. 48.
- Testimonies of the ministers of  
 Engl. against the estate of that  
 church, concerning
- The people; pag. 3. 183. 184. 201. 202. 206.  
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- The ministry & ministers; pag. 4. 18.  
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 243.
- The worship. pag. 4.
- The church governours; pag. 5.
- Worship of God in the church of Engl. polluted, pleaded for & against. p. 239.  
 Ec.

**C**onsiderations, touching the points in difference,  
between the godly ministers and people of the church of  
England; and the seduced brethren, of the separation.

 Separation we deny not, from the corruptions of the church wherein we live; <sup>1</sup> In iudgment, <sup>2</sup> profession, <sup>3</sup> practise: <sup>1</sup> of teaching every part of truth and righteousness; <sup>2</sup> of performing the things we teach; <sup>3</sup> of reprovng every part of syn and error; <sup>4</sup> and absteyning from all corruptions of life and doctrine: for which particulars, so many of both parts have suffred and do suffer so many things. But the difference is, we suffer for separating in the church: you, out of the church. And this to be true, you know: unlesse you will cavil, against your own conscience and knowledge.

**Answer.**

**V**VHo so examineth these your Considerations, and weigheth them in the ballance of equitie: may find them wanting in many points, touching the differences between your church, and vs that separate from the same; and insufficient in the points that are handled, to perswade any wise hart to return vnto you. You overpasse <sup>1</sup> the hierarchie of your spiritual Lords the Prelates with their vnder officers which reign over you; <sup>2</sup> and the forme of Gods worship by your Leitourgie or service book set vp and vsed in all your parishes. These are two mayn exceptions that we make against you, though you dissemble them in this your writing, and insist vpon other two, <sup>1</sup> the people, and <sup>2</sup> inferior ministerie (as I conceave you;) as if these onely were the points of difference between vs and you. Which whither you have done of ignorance, or of fraud rather, to deceive your reader, I leave it vpon your conscience to consider of.

**A**

Agayn,

Agayn, the two things that you take vpon you to handle, you set down in these termes, *the godly Ministers & people of the church of England*; wheras our separation is from your church in general, wherin many vngodly ministers and people are to be found, standing in commixture, or confusion rather, as one body with those which are esteemed more godly and religious: & therefore you deal not syncerely, to make our separation to seem but from a part, and those the godly.

Agayn, wheras there is a schisme in your church, by two contrary factions at warr with your selves, *Conformitans* and *Puritans*, (as you stile one another :) yow deal not plainly, to tel vs whither party you mean to defend, but lead your reader into clowds and mist, speaking of *godly ministers and people*, not naming who or where they are. That though one may guesse whom you mean, yet you write so generally and covertly, that if danger or inconvenience come by any thing you have sayd, you may shift it off to eyther side, for your best advantage.

A separation you deny not from the corruptions of the church wherein you live; yet shew you not what those corruptions are, which it behooved you to have doen, if you would have effected our return vnto yow. For we are verily perswaded, that they are nothing but your corruptions that we have separated from; and therefore cannot rejoyne our selves vnto you til they be removed. And seing yow may mind some things to be corruptions in your church, and we otherwise: it cannot be we should wel accord, til particulars be related; which therefore (if you write agayne,) we pray you in your next to set down.

Yet for the present, it is well that the truth hath wrung out such a testimony from your own mouth & pen; whiles you grant and deny not such a separation in generall, as you men-

mention: to the branches wherof if you wil stand, and abide also by that which you have heretofore written; I doubt not but the discreet reader wil see, your battel is not so much against vs, as against your selves; and the sword which you have drawn to slay such as be vpright of way, doth enter into the verie hart of your own church; and the bowes which you have bent at vs, are broken.

For we forsake your church for this mayn corruption, that all sorts of profane and wicked men have been & are, both they and their seed, received into and nourished within the bosome of your church; contrarie to the first covenant of our redemption, wherein God with his owne mouth proclaymed a perpetual enmity and warr against the Serpent and his seed, which the woman and her seed should wage, though with the bruising of the heel thereof. Gen. 3. Contrarie also to the example of al Gods churches synce the world began, who alwayes were separated from the vngodly, as the scriptures shew.

Now that this is a corruption among you, your selves have taught, saying and complayning that in the church *'are swarmes of Atheists, idolaters, papists, erroneous and heretical sectaries, witches, charmers, sorcerers, murtherers, theeves, adulterers, liars, &c.* Also that *† among you the holy sacraments are communicated with the Papists, the holy mysteries of God profaned, the Gentiles enter into the temple of God, the holy things are indifferently communicated with clean and vnclean, circumcised and vncircumcised.* Agayn that *\* ther be thousands which be men and women grown, which if a man ask them how they shal be saved they cannot tel. As for wickednes in pride, envy, hatred, and all syns that can be named almost, it doth overflow; and yet you are not ashamed to say, ar they not Christians?* This Testimonie being true, I hope your selves now wilbe ashamed to plead that such a people are *Christians,* and to be

*1 serm. on Ro.  
12. pag. 65.*

*† Playn decla.  
of eccles. disc.  
pag. 172.*

*\* Dialogue of  
the firste of  
your church.  
pag. 22.*

communicat ed with; or deny that we may separate from them in things concerning God.

¶ *Admon. to  
the Parl. in  
the preface.*

¶ *In the same  
admonition.*

An other weighty cause of our separation is, that you have a popish ministry over this profane multitude; touching which, your selves also have thus written; *'Eyther we must have a right ministry of God, and a right government of the church according to the scriptures set up, both which we lack; or els there can be no right religion &c.* Now for the present ministry that is among you, as *Parsons, Vicars, parish priests, Stipendaries,* with the rest, you sayd *'that they came from the Pope, as out of the Trojan<sup>s</sup> horses belly, to the destruction of Gods kingdome.*

¶ *Admon.  
pag. 16.*

¶ *ibid. 24.*

¶ *Mal. 1.8.*

¶ *Psal. 16. 4.*

¶ *Rev. 17. 1.  
vers. 4.*

An other cause why we refuse communion with yow, is for that you serve God not as himself commandeth, but after your own devising, or by imitation rather of the Romane Antichrist: which your selves have proclaymed though we should hold our peace; for of your *service-book* you say, it was *'culled and picked out of the Popish dunghil the portuis and masse-book full of all abominations;* and that in the order of your service, *\*ther is no edification but confusion.* Now this seemeth vnto vs no smal corruption, that you should offer ynto God that filth which you have picked out of the *Popes dunghil.* May we not say vnto you, with the prophet, *\* Offer such things vnto your prince; wil he be content with you, or except your person, sayth the Lord of hosts?* You know that Christ hath sayd, *†their offrings of blood I wil not offer;* and yet will you take your drink offrings out of the *'great Whores cup,* which the holy Ghost sayth is *\* full of abominations, and of the filthines of her fornication?* What more lothsome thing could you have found vnder the sun?

Agayn, we have forsaken your church because the ecclesiastical government and governours, the *Lords spirituall,* are not according to the ordinance of that Lord who

is <sup>1</sup> the Spirit, but after the institution of his enemy Antichrist. And that this is a fowl corruption, we have also learned frō your selves, which say, <sup>1</sup> The government now used <sup>1</sup> Admon. by Archbishops & Bps. &c. is both Antichristian & diuinish. That <sup>1</sup> pag. 25. it <sup>\*</sup> is that which giveth leav to a man, to be any thing, saving, a <sup>\*</sup> Demonstrat. sound Christian. Item that <sup>1</sup> that Vgly and illfavoured hierarchie, <sup>1</sup> in the pres. or churchprincelins, which instituted at the first by Antichrists devise, did afterward vily serv the Pope of Rome to accomplish the <sup>1</sup> Table of Ar. myserie of iniquitie, & to destroy the church of Christ, and doth <sup>1</sup> sic. by Drvm. yet still at this day serv him: must be so abolished, that no remnants, ne yet any sbe w thereof remayn, if so be we will have Christ to reign over us. Item that <sup>\*</sup> that profane jurisdiction of Lordly <sup>\*</sup> ibidem. Lord Archbishops, Bishops, Archdeacons, Chancellors, Officials &c. as contrarie to Gods government, and wholly underpropt by the canon and popish law, and withall ioynded with hypocrisie waynglorie lordlynes and tyrannie, even for these respects, (if there were no moe, ) are to be utterly rooted out of the church; except possibly we mean by reconciliation, to make Christ and Antichrist freinds. Thus have we been taught by your selves, what corruptions there are in your church, even so many and so great, that you complayned thus, <sup>1</sup> as our lacks are, there can be no right <sup>1</sup> Admon. religion: and now you have added vnto al the former, to <sup>1</sup> pag. 2. teach vs a separation from your corruptions; and this not onely in <sup>1</sup> indgement, or <sup>2</sup> profession, but also in <sup>3</sup> practise; and that we should not onely reprove (as you heretofore have doen, ) every part of sin and error, but absieyn also from all corruptions of life & doctrine. And now we would pray you tel vs, seing corruption hath so seased vpon, & possessed (by your own confession) both priests and people, both worship, and ecclesiastical government; that as your lacks are, there can be no right religion: and seing from all corruption we must separate: what then remayneth for vs to cōmunicate with you in? For take away these corruptions out

of your church, and you shal see an vtter dissolution and abolishing of the same. Though now it spread it self like a green bay tree: yet wil it pass-away and be gone, and though one seek it, it cannot be found.

And is it not strange, that when your selves hav taught vs how to esteem of your people, ministerie, divine service and church-goverment; how also to walk and cary our selves, wher such corruptions are; and we have but departed from these corruptions, (for, any truth that is among you, we have not forsaken:) that yet you wil say we are *seduced*? Are not you then the *seducers*? We doe but practise that which you have taught vs. If you would have vs return vnto you, first justify by the word of God, that people, ministerie, and worship, that you have condemned: refute your own writings; and build agayn the things which you have destroyed. So when you have made your selves trespassers, if we be not able by Gods word to prove that the things which we refreyn from, are as bad as you have written; we wil, by his grace, come agayn vnto you. Til then, let the discreet reader mind, whither you deal not not with vs, as did the horsemen of Egypt with the Israelites; that after you have given vs leave to depart, you thus pursue vs with your writings, to bring vs back agayn to our ancient bondage. Agayn, whither you, that pretend a *separating in the Church*, and condemn our *separating out of it*, though your church be so thoroughly corrupt, as before is shewed; and now cal vs *seduced*: deserv not rather to be caled your selves, *The seducing brethren of the separation*. But let vs hear what it is you now say for your selves.

Exod. 14. 5.--  
9.

## On our part, consider,

1. **T**His separation that we make, is grounded,

1. On Gods commandements, Mat. 15. 14. Rom. 16. 17. Ephes. 5. 7. 11. 2 Thes. 3. 6. 14. 15. 1 Tim. 6. 5. Tit. 3. 10. 1 Pet. 4. 4.

2. On the examples of all the Prophets, Apostles, & Christ himself, who separated in the church, and not out of the church, albeit in most corrupt estate, and yet communicated in that which was good; reprovng, refusing, & suffering for absteyning from the evil. Luk. 2. 21. 22. 23. 24. and 22. 7. 8. 9. Mat 23. 3. & 5. 20. & 6. 1. 2. 5. 16. and 11. 16. 17. 18. 19. 20. and 12. 31. 34. 39. & 23. totum. And (note) those churches were Antimosai- cal, as you say ours are Antichristian: yet for as much as they re- teined the foundation Christ, as our church doth at least, Luk, 1. 9. 10. Ioh. 1. 20. 25. & 7. 26. 27. 31. 41. 42. and 10. 24. Rom. 3. 2. 3. & 9. 4. With Gen. 49. 10. Act. 2. 39. they separated not from them.

### Answer.

**I**F by the Commandement of God, by the examples of Christ, His Prophets and Apostles, we may and must separate frō all corruptions maynteyned in a true church: then ought we much more, to separate from them, being maynteyned in a false; vnlesse a false church have more privileges then a true. And we consider that our separation is from the corruptions of a false church.

2. The scriptures also are playn, that we must separate from and forsake all false churches, as wel as corruptions in a true; 2. Cor. 6. 17. Come out from among them, and sepa-  
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rate your selves, sayth the Lord, and touch no vnclean thing, and I will receive you. Revelat. 18. 4. Goe out of her my people, that ye be not partakers in her syns, and that ye receive not of her plagues. Hose. 4. 15. Come not ye vnto Gilgal, neyther go ye up to Bethaven: and many the like. How rightly then do you allege scriptures, as if they taught vs separation in a church onely, and not out of it also; when it is false, and Idolatrous?

3. Your selves are a president to vs of like practise, in separating not *in* but *out* of the church of Rome: as yow have dealt with the mother, so do we with the daughter; because *like mother like daughter*, according to the proverb; Ezek. 16. 44.

4. You allege the *examples of all the Prophets*; yet shew you not any one that walked by your rule, to *separate in the church and not out of it*. We are sure they called the people *out* of the church of Israel when it was idolatrous, and forbad them to come at their assemblies. Hos. 2. 2. 3. 4. & 4. 15. 17. Amos. 5. 5. And how they could themselves joyn with that church from which they separated others, is strange vnto vs; especially considering that Israel in that estate, is noted by the prophet Azariah to be *without the true God, without Priest to teach, and without Law*; 2 Chron. 15. 3. and may we think, he separated not *from* that church? The Israelites then, sacrificed to Divils, not to God, Deut. 32. 17. 2 Chron. 11. 15. & wil you say the Prophets separated not *from* them?

5. The like I answer to the examples of Christ & his Apostles; who as they absteyned from corruptions in the Iewish church; so were they quite separated from all false churches, as the Samaritans and other like. Mat. 10. 5. Ioh. 4. 22. Act. 2. 40. & 19. 9. so their examples also, do approve our practise.

6. Whereas

6. Whereas you would have it *noted* that those churches (which Christ and his Apostles communicated with) wer *Antimosaical* as yours, we say are *Antichristian*; I deny the comparison. For ' the Jewish church consisted stil ( as Moses had constituted the same, Levit. 20. 24. 26. ) of a people separated not onely from heathens, but also from false professors, heretiks, and idolaters; & were children of the prophets and covenant of God; Ioh. 4. 9. Act. 3. 25. But your church consisteth of an vnseparated people, children of Idolatrous Papists, and strangers from the covenant of God.

2. The Jewes then, had their sacrifices, services & solemne feastes, according to Moses Law; Math. 8. 4. Mar. 14. 12. Luk. 1. 9. 10. & 2. 23. 24. and Christ himself justified their worship, Ioh. 4. 22. but your service, worship, & festivals, are after Antichrists law, translated out of his masse-Book.

3. Their Priests were according to Moses institution, of Aarons line; Luk. 1. 5. With 1 Chron. 24. 1. 10. their Scribes and Pharisees, sate in Moses chaire; Mat. 23. 2. your Priests are after the Popes institution, your Prelates sit in Antichrists chaire. So they wer not so much against Moses; as you are against Christ: and that your church *rety- meth not the foundation Christ*, shal through his grace anone be proved.





The 2. Consideration.

2. **O**ur Church hath the essential notes of a true church, able to beget a true saving faith, to work the fruits of the spirit, to make a man a true and perfect Christian, and last of all to save him. To the which also Christ hath tied his gracious promise and blessing to the end of the world. Rom. 10. 13. 17. Mat. 28. 19. 20. Act. 20. 32. 2 Tim. 3. 15. 16. 1 Tim. 4. 16. Jam. 1. 21. Isa. 55. 11.

Answer.

**T**hese notes which you propound, are not the essential notes of a true church: neither (if they were,) are they ordinarily found in your church.

1. They are not *essential notes*, because; One man may have all this you speak of; and no one man, is or can be a church; for that consisteth of a multitude or number of persons; it is an assembly or convocation; joyntly together it is a body, & every one severally is but a member. 1 Cor. 12. 20. 27. That one man may have all your essential notes, may appear in Pauls example, who was able to beget a true saving faith, to work the fruits of the spirit, and so the rest. 1 Cor. 4. 15. Gal. 3. 2. 5.

2. An Angel may have all the notes you mention; and no Angel is a Church. For example, the Angel Gabriel, who was sent to give Daniel knowledge and understanding, and preached lively of Christs death, and the benefits thereof Dan. 9. 21. 22. &c.

3. A wicked man may doe all that you speak of; but no wicked man is a true church. Judas sent forth with the

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other Apostles to preach and work miracles, might bring others to salvation by his doctrine, though himself were a reprobate *Mat. 10. 5. 6. &c.*

4. A true church is the spowse and wife of Christ, and bringeth him forth a spiritual seed. But, as God gave the blessing of multiplying children, onely 'to lawful married *1 Gen. 1. 28.* estate; yet often it cometh to passe, through his almighty power and goodnes, that harlots also are partakers of this blessing; and do bring forth children: so the blessing of spiritual propagation, is peculiar to the true church; yet God, which brought light out of darknes, causeth some children to be born & brought vp vnto him in false churches. For example; the church of Rome, (the 'mother *1 Rev. 17. 3.* of whordoms and abominations of the earth) hath doubtlesse, since she was wedded to Antichrist, born & brought vp, by the general true grounds of Christian religion taught in her, many children of God, and heyres of salvation. This I suppose your selves wil not deny, neyther yet wil you say, that Rome is Christs true church. Your reason then is, as if Thamar should have pleaded, I am able to bear children, to nourse & bring them vp to mans estate; &c. therefore I am my Father Judahs true and lawful wife. *Gen. 38. 15. 18. &c.*

\* Now if these were *essential notes*, which you have set down: yet help they yow nothing, for I deny that they are ordinarily found in your church. For, though I doubt not but the doctrine of your church hath saved many: yet that is Gods extraordinary blessing, not the ordinary effects of your church. This is the thing you should have proved, by cōparing your church & ministry with the Lawes & promises in Gods word: w<sup>ch</sup> because you have not done, but only quoted some scriptures generally; (w<sup>ch</sup> men of all religions may do likewise;) I wil by one or

two of the scriptures that your self here cite, shew how vnlike you are to a true Church and Ministry.

In Rom. 10. 13. 17. th' Apostle treateth of two things; <sup>1</sup> of calling on the name of the Lord, and <sup>2</sup> of faith, by hearing his word.

1. *Whoſoever calleth on the name of the Lord ſhalbe ſaved.* This we are to vnderſtand according to Davids expoſition, *whoſoever calleth vpon him in truth;* Pſal. 145. 18. for God is a Spirit, and muſt be worſhiped in ſpirit & truth; Ioh. 4. 24. but the worſhip and calling vpon God which your church uſeth, in reading the prayers, Letanie, collects, and other like things of your Leiturgie, tranſlated out of Antichriſts maſſ-book, is carnal falſe & idolatrous; for ſuch a manner of diuine ſervice you haue no commā- dement or warrant in the ſcriptures. And this popiſh worſhip, begetteth not, but deſtroyeth faith, and the true calling on Gods name, and deceiveth mens ſowles; for, in vayne they worſhip me (ſayth Chriſt,) teaching for doctrines the precepts of men; Mat. 15. 9. and, they that wayt vpon lying vanities, forſake their own mercy. Ionah, 2. 8.

*One & the ſame word is by figure of ſpeech, vſed for hearing & reporting. Rom. 10.*

2. For the other point; *Faith is by hearing* (or by <sup>1</sup> report) ſayth the Apoſtle; and proveth it by Iſa. 53. 1. *Lord who hath beleevd our hearing;* that is, *our report*. Now no man can truly and faithfully report, vnleſſe God hath firſt ſpoken vnto him; neyther can any man fruitfully heare other report or doctrine then the Lords; and ſo *hearing* is by the *word of the Lord*, in the mouthes of ſuch as are ſent, as he ſheweth in the 15. verſe. But your Miniſters are not truly and lawfully ſent, (for they cannot ſhew eyther calling, ordination, or office, according to Chriſts Teſtament;) therefore they cānot truly & lawfully preach his word; & cōſequently, cannot beget (ordinarily) a true ſaving faith.

The

The next scripture also, *Mat. 28. 19. 20.* playnly condemneth the state of your church and ministerie: for,

1. There, is a lawful calling, authorizing, and sending of ministers; from him that hath all power in heaven and in earth, saying, *Goe therefore & teach:* but such a sending your ministers have not; for (as your selves have" sayd,) *they* <sup>Admon.</sup> *enter not in by Christ, but by a popish and unlawful vocation.* <sup>to the Park</sup> *f. 16.*

2. There, is a commandement to *teach (or make disciples,)* before they be received into the church by baptism; for of them that are taught, such onely as gladly receive and beleewe the word, are to be baptised & admitted into the church, as the practise of th' Apostles sheweth, *Act. 2. 40.*

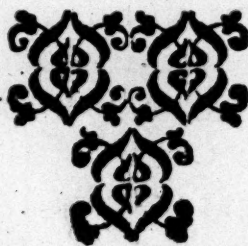
41. but your church was not thus gathered or planted by the preaching of the Gospel; but by the commandement of the Magistrate: neyther were onely the willing beleevvers received, and others refused; but the whol profane multitudes were admitted, or rather compelled into your church, wher they and their seed are stil reteyned.

3. There, Gods Ministers are willed to teach Christians so baptised, to *observe all things whatsoever Christ commanded* his Apostles; *vers. 20.* and so they have his gracious promise and blessing to the end of the world: but in your church, many things are observed which Christ never commanded; many things are forbidden, which he did command. Yea the Ministerie and government appointed in his Testament, are held & confirmed by practise among you, not to be perpetual, not necessary, nor fitting for your state: but an other pompous ministry, & Lordly ecclesiastical goverment; after the manner of the court of Rome. And as for power and liberty to observe Christs commandements, that is farr from your people, which all are in bondage to the Bishops and their courts, having not Christian freedom to censure syn or synners,

or practise the ordinances, of the Gospel, as the Apostles did; vntlesse Princes and Parliaments wil permit or command them.

The like may be sayd, and returned vpon you, from the other scriptures by you alleged; al which do concern the true church and ministry, as your selues wil not deny: and so wil help yow nothing, vntil you prove your church and ministerie such. Boast not therfore of a true saving faith, and fruits of the spirit; when such bitter fruits and works of the flesh, do reign among you: for *faith without works is dead.* Iam. 2. 26.

Now then, if you wil give vs leave to consider the state of your church aright, we would mind it thus. *Your church hath the essentiall notes of a false church*, namely a confuse profane worldly people, with an antichristian Prelacie and Priesthood over them; *able to beget ordinarily, but a vayne & dead faith*; through wāt of the true Ministry of the word in Christs ordinance, & by meanes of the false worship & false doctrines that are in your church; *to work the fruits of the flesh*, as the idolatries & other synful actions abounding in your church do shew; *to make a man a verie Antichristian*, by resisting persecuting & blaspheming, the true way of Christ and practise of his gospel; (which alas, too many doe;) and *last of al to destroy him*, if he repent not of his synns, and find mercy with the Lord. Which we desire you al may find, for the salvation of your soules.





### The 3. Consideration

3. **O**ur Church and ministry, are approved of, and reioyced for, of all the pure reformed churches in the world. Our Confession by them placed in the Harmonie of Confessions; giving vs the right hand of fellowship: as also by all the godly learned, and most sound and excellent fathers and lights of the church, that ever lived in or medled with our church; as Bucer, Martyr, Fagius, Alasto, Knoxe, who lived in our church; Calvin, Beza, Bullinger, Gualter, Symler, Zanchius, Iunius, Rolocus &c. With others verie many, who have given their testimony and approbation to our church and ministry. Wherin if our errors were fundamental, damnable and Antichristian, (as you term them,) these churches and persons had vndoubtedly the spirit of discerning, and could not be deceived all at once. 1 Cor. 11. 16. & 14. 33. & 3. 15. & 10. 15. & 14. 32. 37. 2 Thes. 1. 4.

### Answer.

**T**Hough you come against vs with horsmen and charretts; yet we will remember the name of the Lord our God; by whose word alone, all doctrines must be tried, all persons must judge and be judged. It is incident to the best men and purest churches, to err & be deceived; wherefore their sentences and approbations, must be examined by Gods word. If you say otherwise, you teach corrupt and popish doctrine. With such weapons as these, have the Papists long fought against you; and where you can bring one, they can bring many to witnesse for them and their Romish superstitions. \*Antiquity, vniversality, and such like popular reasons, they seek to vphold their kingdom

1 P/al. 110. 7.

\*Bellarmin.  
de notis eccles.

dom withall.

*Psal. 61. 9.*

2. The word of God condemning your church & ministerie, (as we have often proved; and our proofs ly vpon you yet vnanswered;) though all churches in the world, should approve of you, your case were no whit the better; for all men are vanity.

3. The Iewes objected as weighty an argument against Christ himself, when they sayd, *doth any of the rulers or of the Pharisees beleve in him? but this people which know not the Law, are cursed.* Ioh. 7. 48. 49.

4. If the *reformed churches* approve so wel of your church and ministry, they are not onely against vs, but against themselves: for their own churches consist of a separated and voluntary people, wheras yours are confused & compelled; they condemn and have rejected the hierarchie and ministry of Archbishops, Lordbishops, &c. Priests, Parsons, Vicars &c. which are yet among you, and have among them an other ministry. Now how they can approve of two sorts of churches & ministeries, so contrary one to another; let them look to it.

*1. Admon. to  
the Parl.*

5. It seemeth to me, you are very lavish in your own praise, which now vaunt so of the approbatiō & rejoycing of *all the pure reformed churches in the world*: wheras heretofore you complayned, that you had *'all the best reformed churches throughout Christendom against you.* Agayn the *Harmony* that you mention, was set forth but by the French & Belgick churches; the things that they approve among you, are certayn generall heads of religion which a Bishop wrote in an Apologie of your church: most of all which heads, we our selves also approve and rejoyce for. But the controversies between you and vs, touching the gathering and constituting of a church; the manner of divine service; the form of church government, & the like;

are

ar eyther not at all, or in very generall termes set down in that book: and so very slenderly, if ought at all, by them approved or rejoyced for. To give an instance or two; in the tenth section of that *Harmonie*, treating of the church, your English confession is so short and in such generall words, as I doubt not but the Pope himself wil subscribe vnto it, letting him have his own interpretation. In the 15. section of *Ecclesiastical meetings*; you speak of prayer, in the tongue which al your people vnderstand. Now because the Reformed churches approve of this, we must take it belike, that they approve of your Leiturgie & service book also, and all your publick worship, though it be not set down for any to judge of. In the 16. section, of *Holy-dayes, fasts &c.* there you write against *purgatory*; w<sup>ch</sup> being put into the *Harmonie*, is ynough (as it seemeth) to prove that other churches approve of all your Pope-holy-dayes and festivals. The like may be minded for other points, as in the 17. section for *ceremonies & things indifferent*; which being approved of & rejoyced for, by al the Reformed churches in the world; the *Prelates* wil have a shrewd hand against you that are called *Puritans*, for standing and writing so much against the ceremonies of your church, as you do. And for your ministry, I marvel you say not, that it is *approved of and reioyced for* of the Pope also; for in the 11. section of that *Harmonie*, you beleeve these orders & degrees of ministers in the church, <sup>1</sup> *Deacons*, <sup>2</sup> *Priests*, and <sup>3</sup> *Bishops*; which orders, whither the Reformed churches approve of or no, I am sure the Council of Trent doth, and hath decreed, *If any shal say, that in the Catholik church there is not a Hierarchie instituted by divine ordination, which consisteth of Bishops, and Priests & Ministers, let him be accursed.* Concil. Trident. Sess. 23. Can. 6. But now seeing not onely the Fathers of the Council of Trent, but al re-  
C
Deacons by interpretation are Ministers. 1 Cor. 3.5.

*formed churches in the world*, (as you say) do approve of & rejoyce for this your ministerie; I hope the Bishops and hierarchie of your church, shal no more be preached and written against, by your inferior Priests (as many a day they have been,) as being Antichristian.

Thus may you see what a weak foundation, you bring for your *church* and *ministerie*; and if we lysted to fight against you with your own weapons; we could allege many things from the persons whom you cite, against your present church and ministry: but the word of God yeeldeth vs armour ynough for this battel against you, as in due time through his grace shalbe seen.

6. In the mean while, it shal not be amisse to put the reader in mind, how your selves heretofore have judged and written of your ministry, which yow say is *approved of and reioyced for, of all the pure reformed Churches in the world*. Your ministers being (as before is noted) Deacons, Priests and bishops; Of the *Deaconship* you have written, that <sup>†</sup> *it is a meer humane institution, a degree to the Priesthood, and nothing like to the ordinance of God*. Of Priests &c. that <sup>†</sup> *they came from the Pope, as out the Troiane horses belly, to the destruction of Gods kingdom*. Of the Bishops &c. that <sup>†</sup> *you account them no natural members of the body of Christs church because they are of humane addition, not born with her, nor grown up with her from the cradle*. Agayn <sup>†</sup> *that they be rather members of the Strumpet of Rome, then of the spouse of the Lamb &c.* And have not you and the reformed churches great cause now to reioyce for this *ministry*?

7. Moreover consider you also, how we may allege, that now 10. yeres sithence, we have published our *Confession of faith*, and causes of our separation from your Church and Ministry, to the learned Universities of the Reformed churches; with desire if in our faith or practise we erred,

† Defence of Ecclesiastical discipl. p. 102.

† Admon. to the Parliam.

\* Defence of godly Ministr. against Bridges. p. 123.

\* Sermon. on Rom. 12. p.

red, that they would shew it vs: but to this day, we know not any that have vndertaken so to do. Wherefore we also may suppose by their silence, that they approve our cause, or at least suspend their judgments and condemn vs not.

8. Finally, it is written in one of the scriptures that you quote, *the spiritual man iudgeth all things, but he himself is iudged of no man*; 1 Cor. 2. 15. Now every true Christian is a *spirituall man*, Gal. 6. 1. 1 Pet. 2. 5. therefore he may judge and discern by Gods word and spirit, faith from heresie, and the true church from the false; he may see with his own eyes, and live by his own faith, and not depend vpon other men, to live and walk in syn til other churches condemn it. Let every man therefore reteyn his liberty, and take heed how he judgeth.



*The 4. Consideration.*

4. **T**He onely wicked Papists, Atheists, and most vngodly ones; are adversaries to our godly ministers & people. The godly in all places and tymes among vs, by them alone and ordinarily have been converted unto Christ, and by them approved, revered, and obeyed alwayes in the Lord.

*Answer.*

1. **I**F the onely wicked be adversaries, to your godly ministers & people; it perteyneth not to vs, who hate none of you, but wish wel & pray for you al, evē for our persecu-

tors; we are adversaries onely to the syns and corruptions that are among you; and whiles we reprove you for syn, you should judge that we love, and hate you not, as the *Levit. 19. 17* law teacheth. We say therfore with the Apostle; *are we become your enemies because we tel you the truth?* Gal. 4. 16.

2. The Atheists & wicked ones that so hate your godly ministers & people; are they not also members of your own church? So then your church is divided against itself, and you are adverse one to another. And why tel you vs of this, as a consideration to reduce vs to your church; when we, because such Atheists and wicked are (contrary to Gods wil) suffered among you, doe separate from your church?

3. Agayn, who be those godly ministers and people you mean? If such as are called *Puritans*; they have (I suppose) no adversaries then freinds in your church; yea the publick state, lawes and canons of your church are against them; doe silence, depose and punish them: and all that know the truth of God, and their estate aright, have just cause to blame them for their long halting & dissembling. If the *Prelates* be those godly ministers; they have in regard of their vnlawful places & proceedings, many good people for their adversaries, both within and without the land; and your selves also which *suffer for separation in your church*. By neyther of these two contrary factions among you, are men *ordinarily converted unto Christ*; both sorts setting your selves against the true way of Christ for gathering and government of the church, & worship of God; and so do hinder mens salvation; and deserv to be not approved, but reprov'd, in the name of the Lord.



### *The 5. Consideration.*

5. **G**od hath given witness for the truth of our Ministerie, by the undoubted testimonie of his gracious presence and approbation of the same; by his gifts of <sup>1</sup>sanctification, <sup>2</sup>knowledge, <sup>3</sup>spirit of discerning, <sup>4</sup>of utterance, <sup>5</sup>of power and authority in teaching, <sup>6</sup>effectual and ordinarie calling & begetting to the faith of God, and bringing them from darknes to light, from the old mā to the new, from the flesh unto the spirit; which ministry of ours, begat you also, if ever you were truly begotten in the spirit, & by Gods mercy hath begotten me, and other his unworthy servants.

**Answer.**

1. **T**He Papists wil say as much as all this, & more too; (if words wil serve ; ) for the Ministry of their church ; they boast of their Friers, and Iesuits holines, knowledge, vtterance and authority in teaching, and their marvelous effects in converting to Christianity, the Indians and other heathens all over the world. Yea what religion , glorieth not in the sanctitie, gifts, and effects of their ministry? But Gods word must try all.

2. The ministry of your church being *Archbishops, L. Bishops, Deanes, Archdeacons &c. Priests, and Deacons*, as is to be seen in the books, statutes, and canons of your church: you bring not here any one word of God, or text of scriptures (which are his testimonies,) to witnesse for the truth of your ministry: and this is in deed worthy to be considered of vs, and of all that shall read your *Considerations*.

3. Your own brethren heretofore confessed and com-<sup>11 Admon. p.</sup>  
playned to the Parliament, that you *lack in England a right* 2. 4.

*ministry of God; that the ministers are neither proved, elected, called, nor ordeyned, according to Gods word. This testimonie being true, how then doth God give witness for the truth of your ministry?*

4. The witnesses that you bring, if they be examined, will say little or nothing to this purpose. For,

1. The gift of *sanctification*, is a common note of Christianity, 1 Thes. 4. 3. 1 Pet. 2. 9. and therefore no special note of a ministry. This was *Korahs* argument when he would have vsurped the Priesthood, *All the congregation is holy every one of them; why may they not therefore be Priests?* Num. 16. 3. 10. But what sayth the scripture? *No man taketh this honour to himself but he that is called of God, as Aaron was.* Heb. 5. 4.

2. 3. The second and third, <sup>2</sup> knowledge, & <sup>3</sup> spirit of discerning, are also generall for the whole church, & not special for the Ministry; Rom. 15. 14. Phil. 1. 10. Yea some in the flock, may have a greater measure both of sanctification and of knowledge, then the Pastor or Teacher, or any Officer.

It cannot be denied but *Barsabas* had knowledge as well as *Matthias*; yet was he not therefore an Apostle, Act. 1. 23. 26. and they whose genealogies could not be found, had knowledge as well as the other Priests; yet were they not therefore kept in the Priesthood Ezra, 2. 62. Boast not you therefore of your knowledge, but shew vs your genealogies in the scriptures. There be a great many in your ministry called dumb priests, which are but bare readers, by whose means many people perish for want of knowledge: these testimonies will be dumb for them; yet your church proclaime them to be true ministers.

Your best ministers, of whose knowledge you boast, shew themselves ignorant (or worse,) in the gathering & planting

planting of a church, whiles they wil have it (as their practise proveth) with commixture of all sorts without separation: whereas they cannot shew any true church since the beginning of the world, but was of a separated people. Gen. 6. 1. 2. & 12. 1. Levit. 20. 23. 24. Ezz. 6. 21. Act. 2. 40. 41. & 19. 9. &c.

4. 5. The fowrth and fift, <sup>4</sup> *utterance*, with <sup>5</sup> *power and authority in teaching*, are needful in such as are ministers; but no necessary proof of a true ministry. For had not the false Apostles and Prophets, *utterance* and *power*; that preached with eloquence and wisdom of words, disgracing the Apostles and Prophets of the Lord? 2 Cor. 10. 10. & 11. 13. 15. 1 King. 22. 24. Jer. 23. 31. & 28. 1. 2. 10. 11. 2 Tim. 3. 8.

Your ministers, many preach not at all; many preach to mainteyn the pompous prelacie, & laudable ceremonies of your church: and they that preach best, shew little power or authority. For how many yeers have they been preaching for *Discipline*, & against some corruptions of your church? yet nothing prevayled, but are further now at last then they were at the first. Who knoweth not that the Prelates have closed vp the mouthes of many Ministers, that the prophesie of Esaias is verified vpon them; Isa. 56. 10. and yet you boast of their *utterance* & *authority in teaching*.

But lamentable ministers ar they all; and the best of them may be seen to be but briars; and to have betrayed the authority of Christ; For when they took the *Order of Priesthood*, as they cal it; they solemnly promised even before the Lord, and by his help, that <sup>\* they would give their</sup> *faithful diligence alwayes so to minister the doctrine & sacraments and the discipline of Christ, as the Lord hath commanded, and as* <sup>\*Form & manner of making & consecrating</sup> *this realm hath received the same, according to the commande-* <sup>Priests and Deacons.</sup> *ments*

*Ibidem.*

ments of God, so that they mought teach the people committed to their cure and charge with all diligence to keep and observe the same. They promised also, <sup>1</sup>reverently to obey their Ordinary & other chief ministers, unto whom the government & charge is committed over them, following with a glad mind and will their godly admonitiō, & submitting themselves to their godly judgments. Yet your forward preachers (as they are esteemed,) do not minister the doctrine sacraments and discipline of Christ as the Lord hath commanded; but sue & wayt for authority from the Magistrate, to have that which they coult the true discipline of Christ erected in their parishes; which because the civil Magistrate doeth not, they practise not the discipline, nor teach their people to keep and observ the same; yea they blame vs for practising Christs lawes without the Magistrates leave, as if Christ were not head of the church, & Prince of all the Kings of the earth. Agayn, they administer not their doctrine sacraments & discipline, *as this realm hath received,* neyther reverently obey they their Ordinaries, but resist, preach, and write against the Bishops, their canons, rites and ceremonies, as much as they dare. Thus halt they between two opinions, and practise neyther the discipline of Christ nor of the Prelates; whiles yet they would seem to practise both; being in this point like to the Samaritans, which whiles they would both <sup>1</sup>fear the Lord and serve their images also, they <sup>†</sup>neyther feared God, nor did after their ordinances, as the scripture sayth. What then may we esteem of your ministers *power and authority in teaching?*

Agayn, consider you if some Absalom, Adonias, or other vsurper, should say; I have <sup>1</sup>sanctification, <sup>2</sup>knowledge, <sup>3</sup>spirit of discerning, <sup>4</sup>of vtterance, <sup>5</sup>of power and authority in judging, <sup>6</sup>effectual and ordinary deciding & ending of controversies &c, therefore I am a lawful King, Iudge

*12 King. 17.**33 41.**† vers. 34.*

*Examined.*

29

Judge or Magistrate; & God hath given witnesse by these vndoubted testimonies, of the truth of my Magistracy: whither this plea would serve him, or these testimonies approve his office? yet ar these the most pregnant proofs of your Ministry.

6. The 6. & last testimony is, *their effectual and ordinary calling and begetting to the faith of God &c.* this I have before touched, and shewed that ordinarily they beget not, but hinder the true faith; they keep the people in blindnes & idolatrie, which is a work of darknes and of 'the flesh; and if by their preaching any be brought to the true faith; I ac-  
1 Gal. 3. 1. 2

count it Gods extraordinary work, which I doubt not but is also among the Papists.  
Agayn, if this were granted them, I would know what office they would claym in the church hereby; whither Apostleship, or some other function. For in the church of Corinth were many teachers & instructours, yet begat they not their people to the faith; for the Apostle Paul challengeth to be their father onely, and to have begottē them in Christ through the gospel. 1 Cor. 4. 15. So there may be a lawful Pastor or Teacher in a church, which never begat any of them to the faith, but onely nourisheth and increaseth faith in them, that were begotten afore. He is chosen to feed the flock, 1 Pet. 5. 2. not to beget the same; the flock is a company of faithful people, begotten before they have a Pastor.

The begetting of faith, was first and chiefly by the Apostles and Evangelists, that went about preaching the word, to them that had not heard it. Rom. 15. 20. 21. It is also by the ministers of churches, or prophets, (though not in office of ministerie,) when vnbelievers come into their assemblie, 1 Cor. 14. 24. 25. It is also by al Christians privatly men and women, which preaching and wit-

D

nessing

nessing the truth of the Gospel; reading, talking, conferring of the scriptures, do convert many vnto God, inform their children & families in the faith, & save their soules.

Act. 8. 4. & 18. 26. 1 Cor. 7. 16. Ephe 6. 4. Deut. 6. 7.

So the begetting of faith, is no certayn testimony of a true Ministry Wheras therefore you conclude, that your Ministry *begat vs also, if ever we were truly begotten in the spirit:*

*Num. 16. 7.* we may answer you with Moses, *'ye take too much vpon you ye sonns of Levi.* For know you not that the wind bloweth

*\*Ioh. 3. 8.*

where it lysteth, and you hear the sound therof, but cannot tel whence it cometh or whither it goeth; and *\*so is every man that is born of the spirit?* It seemeth you count nothing *preaching* but that which is in the pulpit; nothing *the word of God*, but that which cometh out of your Ministers lips: but thanks be vnto God that hath given vs better to discern the work of his grace, and hath breathed vpon vs with his holy spirit; whiles your Ministers stood like the 4.

*Rev. 7. 1.*

Angels in the corners of the earth, holding the windes that they should not blow.



*The 6.*



The 6. Consideration.

6. **A**lso our godly people have all the marks & tokens of Gods people & elect, <sup>1</sup> which the scriptures set down, <sup>2</sup> which the people in the time of Christ and his Apostles had, <sup>3</sup> which the professors of any church that is now in the world have, <sup>4</sup> yea which your selves in your supposed perfection can boast of: which is sealed unto them, <sup>1</sup> by the care, peace, and testimony of a good conscience in all things, <sup>2</sup> by suffering for sundry parts both of righteousness and truth, <sup>3</sup> by effectual comforts in such sufferings, <sup>4</sup> assurance of faith, of hope, of remission of sins, of Gods dear love unto them, <sup>5</sup> by spiritual love and the fruits thereof, <sup>6</sup> by the progresse and dayly growth in knowledge strength and godlines. &c.

Answer.

**T**hat many of your people are Gods elect, I vndoubtedly acknowledge: & I would to God such were the estate of you every one. Yet the constitution of your people in your church, is not a Cōmunion of Saints, with which we may participate: but a cōfuse mixture of al sorts of men, from which the godly must separate, as touching the worship of God.

In this your defence of them, you begin thus, *Our godly people*. But who are they, can we tel? are not all your people godly? Of the true church it is written, *\*thy people shall be all righteous: ifa. 60. 21.* if your people be not such, why make you not a separation from the vngodly, that wil not be reclaimed; or why cast you them not out frō among you? Thus ought you to do by the Testament of Christ, 2 Cor. 6. 14-17. 1 Cor. 5. 13. If you do it not, you profane Gods everlasting

lasting covenant.

I deny not but many hypocrites and reprobates will creep into the true church; & much vngodlynes wil there break out, as in any assembly in the world: but when it is seen, the synner is presently to be reproved; and eyther must purge himself by repentance, or be excommunicate. Luk. 17. 3. Mat. 18. 15. 16. 17. Thus stil the church continueth a communion of Saints, an vnleavened lump, a holy nation. 1 Cor. 1. 2. & 5. 7. 1 Pet. 2. 9.

Now for your *marks* and *tokens*; you say they *have all which the scriptures set down*. This is denyed; and had you serched the scriptures, you might easily have seen it otherwise. For;

They are not a separated people, called out from the world: which is one principal mark, (as before I have shewed,) vrged often in the scriptures. 1 King. 8. 53. Isa. 52. 11. Ier. 15. 19. Ioh. 17. 14. 16. Rev. 18. 4.

They ar not the Lords free people, injoying the liberty of the gospel: but in thraldom to strange Lords & lawes ecclesiastical. Contrary to Levit. 25. 42. 55. 1 Cor. 7. 23. Ioh. 8. 32. 36. Gal. 5. 1.

They walk not in the truth of the gospel; but in many things ar corrupted with the remaynders of popish superstitions and idolatries. Contrary to Psal. 26. 3. 3 Ioh. 3. 4. Rom. 6. 4. Ephe. 2. 10. 1 Cor. 10. 14. 21. Rev. 14. 9-12.

In these and many other particulars, your people are contrary to the scriptures: so the principal *marks* are wanting.

2. Next you compare them with *the professors of any church now in the world*. This is more boldly then wisely spokē of you: shew if you can, any true reformed church, whose people are like yours, for commixture of all sorts; or in like bondage to Antichristian prelates; or that vse  
like

like superstitions and idolatries in the worship of God, & dayly conversation. Remember also what some of your selves have written heretofore; how that *\* Of all the nations* *\* Epistle to* *that have renounced that Whore of Rome, ther is none in the World* *fore the De-* *monst.* *so farr out of square, as England, in reteyning the Popish hierarchie.*

Your last comparisō is with *our selves*, whom you twite with *supposed perfection*: wherein you injury vs, & yet help not your selves. For we *suppose* no *perfection* at all to be in vs, eyther in knowledg or practise, but are privy to our selves of our many infirmities; & ar sure we have more also then we <sup>1</sup> can discern. Yet by the grace of God we ar that we <sup>1</sup> *Psal. 19. 12* ar; & his grace is not in vayn in vs: but as it hath brought vs out of confusion bondage and idolatry, wherein your people stil remayn: so we trust it wil keep vs in the truth of the gospel, vntil we come to perfection in the kingdom of our Father which is in heaven.

3. Next you speak of the *sealing* hereof vnto your people, *\* By the care, peace, & testimony of a good conscience in all things.* what *care* can be seen in such confused carelesse walking of your people, commixt in one body, with the profane and serpents seed? what *peace* of conscience can there be, when men do walk in open transgression of Gods law: except such as wherby a man falsely blesseth himself saying, *I shal have peace, although I walk according to the stubbornnes of my own hart?* Deut. 29. 19. *Ther is no peace sayth the Lord, vnto the wicked;* Isa. 48. 22. The wayes of your people being wicked, their spiritual actions idolatrous; it must needs be a blind or corrupt *conscience* that testifieth for thē in this estate.

2. 3. Their <sup>2</sup> *suffrings*, and <sup>3</sup> *effectual comforts* in them; we wil beleeeve when we see them. For the present, we behold many of your people for avoyding the crosse of

Christ, to submit vnto the idolatries of your church, against their own conscience & confession. Very few that wil suffer for any part of the truth, but none at al, that suffer for al, except such as forsake your confused assemblies. And if one or two in a shire, do suffer a little trouble, for not being buxome ynough to the Prelates & their courts; what is that to iustify the profane multitudes, and general state of your people, which ar readyer to persecute, the to suffer persecution for righteousness sake; as we have had lamentable experience these many yeares. Wnerfore, as their *sufferings*, so I think their *comforts* are.

4. Their *assurance of faith, of hope, of remission of synns, and of Gods dear love vnto them*; may wel be boasted of, but not soundly felt. For wher so many evil works do abound and reign, their is not true faith, & consequently no sure hope, or remission of synns. Shew vs therefore your faith by your works for we cannot see your harts. But this we find in scriptures, that your forefathers when the Prophets reproved them for their synns, would vaunt as you doe, & lean vpon the Lord & say, *Is not the Lord among vs? no evil can come vpon vs.* Mic. 3. 11. This glorying of inward graces, when outward transgressions do prevayl; is meer delusion; comon with all sorts and sects of religion. Even the *harlot* can boast of her peace-offrings, Prov. 7. 14. and the *Pharisee* thanketh God, that he is not as other men. Luk. 18. 11.

5. Their *spiritual love and fruits therof*, let them record that have tasted of. It is wel known in the land, how many of Gods children have been empoverished, afflicted, tormented, by long and lamentable imprisonment, vexation and spoile of goods, exile and other like means, women left widowes, & childre fatherlesse. How your godly people hav visited comforted and relieved them, is not so wel

wel known : it may be their charity hath bene in secret, and their left hand knoweth not what their right hath done. Wherefore you needed not have offred this to our consideration, who are so vnacquainted with their love: let themselves rather consider how they shal answer when they come to that howr mentioned, Mat. 25. 34. 35. 41. 42. &c. If you think they have shewed love to their friends and favourites; that wil procure them but little thank: even synners and publicans do the same. Luk. 6. 32. 33. &c.

6. Their *progresse and dayly growth in knowledge strength, and godlynes*, is ill seen in the estate they stand; there being at this day rather moe grosse abominations vrged and observed in your publick assemblies, then have bene heretofore; and your church further from reformation now in the end, then was at the beginning: that vnlesse you come to walk as your *brethren of the separation*, & quite abandon the hope of reforming *Babel*; it wil shortly appear that all your labours be but spiders webs; & your expectation vanity and vexation of spirit.



The 7. Consideration.

7. Consider how God hath witnessed his love & approbation to our church, <sup>1</sup> by many victories and deliverances from the enemies of Christ, <sup>2</sup> long continuance of the gospel among vs, <sup>3</sup> strange

<sup>3</sup> strange iudgements on the enemies and persecutors of the godly, <sup>4</sup> the power and blessing in casting out of Devils, <sup>5</sup> prayer heard both in spiritual and earthly things, <sup>6</sup> by throwing down the Church of Antichrist, and building of the church of God, by preaching, disputing and printing of many excellent works and volumes published of all sorts, which none of you in any thing have ever yet attained, but onely to throw down Gods Church, to raise dissention among brethren, to rent the church, to distract the ignorant, to offend the weak, to hinder the cause of reformation, to bear false witness against your brethren, and belye the holy ordinances of God.

## Answer.

1. **I**F many victories and deliverances, be an vndoubted testimony of Gods love and approbation of a people and their religion; then Adoni-bezek might wel have boasted of his religion, who conquered seventy Kings, and made them gather bread vnder his table. Iudg. 1. 7. Then Rabshakehs reason was good, which he alledged against the Israelites, for that he had conquered so many nations. 2 King. 18. 33. 34. 35. Then the Turks at this day, may triumph over Christian religion, because they have warrayd a great part of the world, and taken from Christians many kingdoms and provinces. Yea this very reason did heathen men heretofore allege for defence of paganisme, as that <sup>\*</sup>by it Rome had been kept against Hannibal, and other enemies; and, that <sup>†</sup>therefore Rome had got the Empire of all provinces & parts of the world; because it worshipped and served all the Gods, that were in the world, even the unknown Gods also. I would wish you therefore to mind better ground for the truth of religion; and remember what is written of the ancient Babylonians, after their victories; Then shal they take courage, & transgresse & do wickedly, imputing this their power vnto their Gods

<sup>\*</sup>Symmachus;  
in Epist. pro  
sacr patrū.  
<sup>†</sup>Cassius; Ar-  
nob. lib. 8.

God. Habak. 1. 11.

2. The long continuance of the Gospel among you, wil make the more against you at the day of your accounts, because you yeild no better obedience to the Gospel, as your present idolatrous estate sheweth. The Gospel was among the men of the \* old world, 120. yeers taught by Noah, a preacher of righteousness; yet at last they perished by the flood for their disobedience: therefore though it hath bene with you, about half that time, you also may perish, if you repent not. But (note) you take it for granted, which is yet to be proved, that the gospel is among you; whereas the true preaching & practise therof, you cannot endure. The sound of the Gospel, by the feet of them that publish peace, is this, *Thy God o Sion reigneth; o Iudah keep thy solemn feasts, perform thy vows; for the wicked shal no more passe through thee; he is utterly cut off.* Isa. 52. 7. Nahum. 1. 15. With Rom. 10. 15. but Christ reigneth not yet among you by his own officers and lawes, (as hath been confessed by the best of your Ministers;) you keep the solemn feasts of Antichrist, as your Christmas, Candelmas, Hallowmas, Easter, and many the like; and the wicked are stil in the midds of you, and walk on every side, yea are exalted; which David sayth, *is a shame for the sonns of men.* Psal. 12. 8.

\* Gen. 6. 1 Pe.  
3. 19. 20.  
2 Pet. 2. 5.

3. The strange iudgements on enemies & persecutors, ar good warnings for you that you persecute your brethren no longer: we have seen and minded some, vpon no mean men among you; but wish not to see more: we rather desire the conversion of our enemies.

4. The power and blessing in casting out Devils, (though it may be questioned whither it be so or no in your church,) is a thing that the Papists can boast of more then you. See their late supplication. 37. reason of religion. Secondly, such Devils as are sayd to dwel in Babylon, Rev. 18. 2. we playnly

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### Considerations

**34**  
**by** see you have no power to cast out :

3. I would wish you to remember the words of Christ; *Many wil say to me in that day; Lord Lord, have we not by thy name prophesied, and by thy name cast out Divels &c. and then wil I professe to them, I never knew you, depart from me, ye that work iniquity. Math. 7. 22. 23.*

*\*Psal. 73. 7.*

*\*Job. 22. 26.*

5. For your prayer heard both in *spiritual and earthly things*, take heed you deceive not your selves; many yeers have you prayed and fasted for your discipline and pretended reformation; but how you have bene heard, your present state sheweth. As for *earthly things*, if God give them vn-to you, it is no sound proof that he approveth your prayers, much lesse your church. Some evil mens eyes \*stand out for fatnes, they have more then the hart desireth; but \*loe their wealth is not in their hand, therfore the counsel of the wicked be farr from me. God heard the prayer of the King of the Philistims; *Gen. 20. 4. 6.* he answered at the sacrifices of the soothsayer Balaam; *Num. 23. 3. 4. 15. 16. &c.* shall we think God therfore allowed of their religion?

*†Cyrill. contra Iul. lib. 7.*

*1 Past. 5. Sape*

*dozem vidi*

*quum iam su-*

*a mittere*

*Gelles Fulmi-*

*na, thure das*

*so sustinuisse*

*manum.*

*\*Psal. 66. 18.*

*29. & 116. 1*

*2. 1 Job. 5. 14*

Agayn, what people in the world is not perswaded & wil not say, that God heareth their prayers? Even the heathens would boast thus of their false Gods; as *Iulian* protested that *†Æsculapius* had often healed him being sick: & *Ovid*, that he had often seen *Iupiters* anger appeased with incense; &c. See you not then, that as the faincts when they walk vpright before the Lord, have assurance, and sound comfort therby, that he \*heareth their prayers, which they make according to his wil: so hypocrites & ethniks have also their false perswasions that their prayers are heard, and vayne comforts according? Vaunt not therfore of your prayers heing heard, so long as you do works w<sup>ch</sup> are to be abhorred: but remember how it is written, *What-*

*soever*

soever we ask, we receive (of God,) because we keep his commandments, and do those things that are pleasing in his sight 1 Ioh. 3. 22.

6 Your throwing down the church of Antichrist; and building the church of God, by preaching &c. is according to the proverb, † Clouds and wind without rayn. Let your own brethren be witnesses; Of the first they say, ' Antichrist reigneth amongst you: Of the latter, that \* as yet you are scarce come to the outward face of a church rightly reformed; & again, that ‡ the walles of Sion lie even with the ground. Yet now you vawnt of throwing down Antichrists church & building Gods.

† Prov. 25. 14

‡ 1 Admon. to

Parl. pag. 336

\* ibid. p. 4.

‡ Supplication

to the Parls

p. 67.

The Martyrs in Q. Maries dayes, did in deed by their faithful testimonies and patient suffrings, throw down a great part of Antichrists church: but sithence that tyme, what have you doen, unlesse it hath been to repayr Iericho? For many grosse abuses which those martyrs abhorred, ar now stilly maynteyned & practised in your church: but further then they went, have you not stepped a foot. And if some of your inferiour ministry, have spoken or written against a few foolish ceremonies; yet others of your chiefeft ministers have written as much for the; that what superstition your church pulleth down with the left hand, it setteth vp with the right. The Prelates and their side have written against you that seek reformation of Babel; you and they both have set against vs, that make separation frō Babel: & yet you heer offer to our consideratiō, how you have builded Sion. But the Lord wil visite both you & your building; then shal your reward be according to your works.

In the end you ease your stomach against vs, as they that throw down Gods church, raise dissention, with many moe greevous calumniations, which in your distempered affection you throw forth. More wisdom, & much more

modesty had it been, if you had spared these reproches till you had convinced vs of such things. But I see how your zeale did cary you. Ezekiah threw down the idolatrous altars and high places in Israel; & reduced the people vnto Gods true worship: 2 Chron. 31. 1. 2. &c. & 30. 1. 2. &c. Rabshakeh reproched him for this, as having done sacrilege against his own God. Isa. 36. 7. We, by the word of our testimony, throw down your idolatrous high places, superstitions, ceremonyes, false worship and ministry: you charge vs with *throwing down Gods Church*, and lode vs with many criminations. But it is your selves that trouble Israel; for do we reprove you for any good thing in doctrine or practise; or have we left any truth that is among you? And if by our testimony of the Gospel, *dissention be raysed* and your *church rent*, the *ignorant distracted & weak offended*: blame not vs which testify the truth, but your selves and such as resist it. Think you that Christ came to give peace on the earth? he hath told you *no*; but rather *debate*. For five in one house shalbe divided, three against two and two against three, father against sonne, mother against daughter; and *'blessed is he that shal not be offended in Christ*. When the Temple of God is opened in heaven, and the ark of his covenant seen therein: there are *\*lightnings, and voyces, and thundrings, and earthquake, & much hayl*. Think it not strange then, if troubles do follow the preaching of the Gospel; neyther impute your own faults vnto vs: but submit your necks vnto the yoke of Christ, least he *\*send out his arrowes and scatter you*, and increase lightnings and destroy you. How your churches estate hath been justified by you, the reader may see by that you have brought; and how farr we ar from your vnchristian calumnies shall further appear, by the help of God, in *y<sup>e</sup> answer to your other considerations*, that now next follow.

On your

† Luk. 12. 51.  
52.

1 Mat. 11. 6.

\* Rev. 11. 19.

\* Psal. 118. 14



*On your part consider.*

1. **Y**our separation is very strange, unheard of in any age of the church; having no shew of warrant from Gods word, eyther by commandement or example.

*Answer.*

**Y**ou would not call our separation *strange*, if your self were not a stranger from the common wealth of Israel. What age was there ever in the world, synce light was separated frō darknes; that heard not of *separatiō* from the false church? The first man Adam saw it. in the separation tof Seths posterity from Cains. Noah did the like, <sup>† Gen. 4. 16.</sup> in Sems posterity from Chams. Abram was <sup>† Gen. 6. 2.</sup> \* called out of Chaldee; <sup>† Gen. 9. 25.</sup> \* Lot out of Sodom; Israel, out of <sup>26. and cha.</sup> † Ægypt and <sup>11.</sup> † Babel; faithful Iudah, <sup>† Gen. 12.</sup> \* from rebellious Israel; Christs disciples, <sup>† Gen. 19.</sup> \* from faithlesse Iewes and Gentils; and all the Lords people, <sup>† Exo. 4. 18.</sup> † from your confused Babylon. Yea <sup>Isa. 48. 20.</sup> God himself did first teach it, when he made a separation <sup>† Hos. 4. 15.</sup> between the womans seed and the Serpents; Gen. 3. 15. <sup>† Act. 2. 40.</sup> And yet you say, it hath *no shew of warrant from Gods word.* <sup>41. 2 Cor. 6.</sup> Hereafter I suppose you wil say so no more, but wil see if <sup>14. 17.</sup> you can prove your selves a true church, meet to be com- <sup>† Rev. 18. 4.</sup> municated withall: which when you do, wee by Gods grace wil return vnto you.

The 2. Consideration.

2. **T**He points in difference between vs and you, did arise at first from Persons, in whom God testified against your present causes. <sup>1</sup>Mr. Bolton hanged himself; <sup>2</sup>Mr. Brown revolted and came back from you; <sup>3</sup>Mr. Penry, Barrow, and Greenwood were hanged; <sup>4</sup>Mr. Johnsons and the rest banished: and (note) not by heathen and Antichristian tyrants, as were the true Martyrs of Christ; but by Christian Magistrates professing and maynteyning the Gospel of Christ. Besides your principall pillars of greatest reckning gifts and iudgement, have returned from you vnto the church of England; as Harrison, Smith, Crud, Slade, and sundry other ministers and men of learning and account; who also lived holily, and died most comfortably in the Lord notwithstanding.

Answer.

**I**T is a wonder, if you be a teacher in your church, that your salt is so vnflavory. Shal mens persōs now be brought against the cause of Christ? have you no better learned him? Mought not a Canaanite or Philistian have reasoned thus against Israel? The warrs between vs and you, did arise at first from persons in whom God testified against your present cause. Some were <sup>\*</sup>burnt with fyre; some <sup>\*</sup>sunk into the earth alive; some were destroyed by <sup>''</sup>serpents, some by <sup>\*</sup>pestilence, some by the <sup>1</sup>enemies sword, some by the sword of <sup>\*</sup>their own brethren, even Moses and Aaron your principal pillars of greatest reckning, dyed in the desert <sup>†</sup>for their syn; and of <sup>1</sup>six hundred thousand men that came out of Egypt to fight against vs, onely <sup>\*</sup>two men are left alive: and (note) these things have come vpon you by the hand of your God; whom you say, that he hath sent you to

<sup>\*</sup>Num. 11. 1.

<sup>\*</sup>Num. 16.

32. 33.

<sup>\*</sup>Num. 21. 6.

<sup>\*</sup>Num. 25. 9.

<sup>1</sup>Num. 14.

<sup>45.</sup>

<sup>\*</sup>Exod. 32. 27

<sup>†</sup>Num. 20. 12

<sup>1</sup>Exod. 12. 37

<sup>\*</sup>Num. 26.

64. 65.

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*Warr against vs.* Thus might a Pagan have pleaded against Gods church then; with as much truth and more colour, then you that are called a Christian, can do against vs. But let vs see your particulars.

1. *Mr. Bolton* (you say) *hanged himself.* And so did *Judas*, one of the first and principal publishers of Christs gospel. Wil you therefore call Christianity into questiō for it? Besides this, *Bolton* (one of the Elders of that separated church wherof *Mr. Fits* was Pastour in the beginning of Q. Eliz. reigne,) first revolted at Pauls Crosse, was reprov'd and excommunicate for this by the church; and after, not having grace to return or repent, hanged himself. This is testified to me, by one yet living among vs, who then was member of that church, & wel acquainted with the affairs thereof; and with this matter, and saw the man dead. W<sup>ch</sup> being so, *Boltons* Martyrdom is litle for the credit of your cause and church, wherof he died a member.

2. *Mr. Brown* revolted &c. And so did † *Demas*, and divers others in all ages, who loved this present world, more then God. But consider you here the Apostles words: *What though some have bene unfaithful; shal their unfaithfulness make the faith of God without effect? Farre be it. Rom. 3. 3. 4.* Besides, how wel *Mr. Brown* approveth of your church, though he live in it, himself if you ask him, I suppose, will tel you. † 2 Tim. 4. 10

3. *Mr Penry, Barrow, and Greenwood* were hanged. And so was *Christ* himself; and (note) not by heathen tyranns, (for *Pilat* \* washed his hands of his blood; ) but by Priests, \* Mat. 27. 24 Scribes, and Pharisees, professing and maynteyning the religion of God, as your church now dooth. And you that allege the hanging of these men to reproch our faith: it is probable, that if you had then lived, you would have reproched *Christ* himself; in the felowship of whose afflictions

tions and reproches, we now rejoyce and are not ashamed. But fulfil you the mesure of your forefathers.

1 Re 9. 1. 9.

\* 2 Cor. 3. 17.

4. *Mr. Johnsons and the rest banished*. And so was <sup>1</sup> *Iohn*, the <sup>\*</sup> *son of thonder*; and many other of Gods people many times. You & your church shall have smal cause to boast of your persecuting Christs witnesses, when the day of your accounts shal come.

† 1 A 4. 11.

\* Luk. 13. 33.

\* Gen. 37.

\* 1 King. 11.

30. 31. 37.

40.

12 Chron. 14

2. 3. 19.

12 Chron. 16.

7. — 10.

Your captious *note* that these punishments ar *not* by *heathen tyranns*, but by professed Christians, is in deed worthy to be noted and lamented: yet is it of no note or force, to disprove the truth of our cause. For who persecuted Christ and his Apostles, more then the Israelites Gods peculiar and professed people? who more then the <sup>†</sup> builders, refused him the chief corner stone? where were the Prophets killed, but <sup>\*</sup> in Ierusalem? Yea not onely false Christians and hypocrites, but Gods elect servants may so be overtaken, as to persecute and kil the Lords people. Did not the <sup>\*</sup> *Patriarches* sel Ioseph into *Ægypt*, when some of them would have killed him? was not *Solomon* a good King? Yet sought he <sup>\*</sup> to kil *Ieroboam* without cause; whom God had appointed to be king after him. Was not *Asa* <sup>†</sup> a godly king, and good reformer of the church? yet was he wroth with *Hanani the Seer*, and <sup>1</sup> put him into prison, onely for speaking vnto him the word of the Lord. What weight is there then in this your cavil, that our afflictions are by Christian magistrates, therfore our cause is evil? Good princes may be overcaried, eyther by their own affections; or by the suggestions and provocations of other men. And if you wil not yet see your folly, mind this for your selves; that you which ar called *Puritans*, ar molested, imprisoned, persecuted: and (note) not by heathen and Antichristian tyranns, but by your own Christian magistrates and Bishops, professing and maynteyning the

the gospel of Christ. *Ergo*, eyther your cause or your argument is naught.

Your last point is partly false, and partly frivolous; for *Mr. Harrison* returned not vnto your church of England; but died at *Middleburgh* in this faith that we professe. *Mr. Smith, Crud*, and some others, (which never were officers, much lesse pillars, in our church,) did in deed forsake their first faith, and died soon after; with what *comfort*, themselves now know. But what if many more had forsaken vs; yet the truth of the gospel which we professe, shal stand.

Christian religion was at a low ebb, when so many went back, that Iesus sayd to the twelve † *Wil yee also go away?* yet † *Ioh. 6. 66.*  
Christianity stil flourisheth, & shall, so long as the moon 67.  
endureth. And we with comfort doe behold, that though many bad ones have gone away; yet God bringeth better in their place dayly.



*The 3. Consideration.*

3. **N**ote your dissensions between<sup>1</sup> *Brown* and *Harrison*,<sup>2</sup> *Brown* and *Barrow*,<sup>3</sup> *Barrow* and *Francis Iohnson*,<sup>4</sup> *Francis* and *George Iohnsō*,<sup>5</sup> *Fr. Iohnson* & *Mr Slade* (that great scholler,)<sup>6</sup> *Clapham* and others about *Anabaptisme*; nay none of your great *Rabbines* but have grossly disagreed among themselves. It pittieth vs to see your poor congregation, how lamentably it hath been rent with mutuall dissensions, bitings, and devourings of ech others, which doubtlesse is no fruiēt of the spirit of God. These are not lies, but matters known; and they are matters horrible & strange.

*Answer.*

**I**F you were an Atheist or Pagan, as you professe to be  
F a Christian



examined.

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your own church, which you so highly cōmend vnto vs, though dissentiōs for discipline, (that I speak not of other matters) haue been so great, that you have not onely preached and printed one against an other now many a yeer, and that in very bitter and hostile manner; but also persecuted imprisoned and sought the blood one of an other. Wel, howsoever we have in deed just cause to lament, that by our dissentions, you and others have taken occasion to blaspheme the truth of God: yet herein have we comfort, that such things must be amongst us, (as the holy Ghost sayth,) *'that they which are approved may be known.'* 11 Cor. 12. 18. 19. And you, if by no meanes you wil learn the estate of a church here on earth, wher it is in continual warr with the Serpent and his seed; but stil you think these things *horrible and strange*: take heed you stumble not at the stone Christ to your destruction, and have your abiding in that kouse, which the strong man armed keepeth, and the things that he possesseth are in peace. *Luke 11. 21.*

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*The 4. Consideration.*

4. **Y**Our chiefeſt teachers cannot as yet determine, what the discipline is that they would have; as what the difference is between a Paſtor and a Doctour; whether Apoſtates ought to be admitted to office in the Church &c.

*Answer.*

1. **T**Her is no ſuch diſſention among vs, touching theſe matters as you would here inſinuate: though

if there were, yet our imperfection and difference in judgment sheweth that we are weak men; but no whit prejudiceth the truth we professe.

2. The heathen Philosophers, in the *Nicean* Synod, objected the like agaynst Christians, that they agreed not in opinion among themselves. *Sozomen. lib. 1. cap. 18.*

3. Your self heathen-like, may object against *Paul* and *Barnabas* (twoo of the cheifest teachers of Christian religion,) one of the two things wherewith you here do reproch vs; because they not onely *could not determine* whether *Iohn Mark*, (who had before departed from them) should accompany them in the work of the Gospel; but were so stirred, that *they departed asunder one from the other. Act. 15. 37. 38. 39. 40.*

4. You might much better, blame your own church and cheifest teachers, that *cannot as yet determine what the discipline is that they would have*; witnesse your long continued controversies in print; wherin what adoe you make about *discipline*, all the world knoweth. If your selves would walk better, in the truth, peace and concord of the gospel; you might with more equity find fault with vs: pul therfore the beam first out of your own ey.



*The 5. Consideration.*

5. **T**He Lord hath also testified against you, by giving over very many of your people, <sup>1</sup> to Atheisme, <sup>2</sup> carnal life, <sup>3</sup> Papisme, <sup>4</sup> Anabaptisme, <sup>5</sup> Arianisme, <sup>6</sup> Familisme; which are not slanders, but matters known to all that are acquainted with the course and state of your church.

Answer

## Answer.

**A**ll this being true, it sheweth the badnes of some men, not any badnes in the faith we profess. An infidel might have objected vnto Israel, as you doe here: *The Lord hath testified against you, by giving over very many of your people, to Carnal life, Sodomitrie, Peorisme, Baalisme, & many other idolatries with strange Gods.* The Papists may & doe object the like things to your selves at this day, much more justly then you do to vs. For when any such have appeared among vs, we presently cast them out if they repented not: whereas with you, such are still reteyned in the bosome of your church; yea such hereticks and vicious persons, as we have excommunicate; you do enterteyn; as is known to all that are acquainted with your estate. Wherefore the Lord hath testified *for vs, not against vs,* whiles by the light of his word, such hypocrites have been discovered and avoided: but you are condemned by your own doctrine, whiles such miscreants, and flagitious persons are kept in your communion.

Num. 25. 1.  
3. Iudg. 19  
22. & Psal.  
106. 14. 28.  
36. Iudg. 2.  
13.



## The 6. Consideration.

6. **T**He Churches and godly learned persons that ever heard of your separation, did not approve of it; which was the quarrell that Fr. Iohnson had with Mr Iunius, and he sharply replyeth on him. Nay Mr Barrow playnly rayleth at Calvin and the Geneva church, and even at all the churches in Christendome, in his Discoverie: and counsels not with other reformed churches about their separation; but answers (as Mr Iohnson doth) the word

E 2

is neer

is neer vs, we need not goe over the seas to seek it; as if the Spirit of the Prophets were not subiect to the Prophets, and himself (as the Pope) had an infallible rule of interpretation of the scripture in his brest.

## Answer.

**T**He strength of this reason, is quelled before, in the answer to the third of your first *Considerations*: thither I refer the reader.

Further I answer here, that you teach such doctrine, as standeth not with Christian freedom or truth, whiles you would forbid vs the profession and practise of the gospel, til we have consulted with, and be approved of other persons and churches. For though I grant there is a good use of advising with other churches, (if conveniently we can,) eyther when cases are difficult, or when in any respect it do concern them: yet that in all matters of religion Christians should be bound thus to walk, when the synn to them is evident, which to other churches (not well acquainted with their estate,) is not so perspicuous; this were to abridge Christian libertie, and to bring our consciences in bondage vnto men; that though God forbid vs<sup>†</sup> all communion with idolatrie, yet we may not separate, vnlesse they approve it. It is contrary to the word of God, which teacheth vs that Gods commandement is

*† 1 Cor. 10. 14.  
1 John, 5. 21.*

*1 Deut. 30. 11.  
12. 13. 14.  
Rom. 10. 8.*

not hid from his people, neyther is far off; not aloft in heauen, nor beyond the sea; but in our mouthes and harts to do it. But you to deceive your reader, allege this, as if it were Mr Barrowes or Mr Johnsons reason; and not the doctrine of Moses, and of the *Apostle*.

The colour that you bring for your self, is that saying of the *Apostle* the spirits of the prophets are subiect to the prophets;

phets; 1 Cor. 14. 32. which scripture considered by the words and circumstances of it, wil in no wise prove your purpose. For, first it may be questioned, whether the meaning be, that the spirits of the prophets are subject to other prophets, or to themselves. For the prophets among the gentiles, (such as the Corinthians naturally † were,) † 1 Cor. 12. 2. were subject vnto, and caried and ruled by their spirits, and not their spirits subject to them: so that they could not choose but speak, (as † Sibylla witnesseth of her self,) † Orac. Sibyll. neyther could they lin or cease speaking, whē they would themselves. Yea and in holy scripture we see how \* Ba- l. 2. in prin- laam prophesied good to Israel, and blessed, when he cip\* would have cursed them: Saul also and his messengers, \* Num. 23. † prophesied (as it were) by cōstreynt, being overmastered † 1 Sam. 19. by the spirit, soo as he could not conteyn himself, but 20. - 24. stripping off his clothes, prophesied all that day and all that night, when he had no purpose thus to do. Now therefore, wher as the Apostle here had ordeyned, that if any thing were † reveled to another that sate by, the first † 1 Cor. 14. 30. prophet should hold his peace, because † all might prophesie verse 31. one by one: if any should allege, that they could not hold their peace, but must speak, so long as the spirit moved them; he telleth them, that \* the spirits of the prophets are sub- \* vers. 32. ject to the prophets; so intimating that they may, if they wil, give others leave to speak, shewing also a reason herof, because † God is not (the author) of cōfusion but of peace. And if thus † vers. 33. we vnderstand th' Apostle, his words make nothing for that you say. Vnto this also may be added, that he speaketh this affirmatively, they are subiect, and not by way of ordinance, let them be subiect; as \* elsewhere he vseth; and \* Rom. 13. 1. as other things in this place are spoken; as † Let the pro- † vers. 29. phets speak; † Let the first hold his peace; † Let women be silent † vers. 34. &c.

But

† *vers.* 29.† *vers.* 33.\* *1 King.* 22. 6† *vers.* 17. 18.† *vers.* 24.\* *1 Pet.* 4. 11.† *17. 11.*\* *Heb.* 2.

But be it granted (which I wil not deny,) that he meanneth their spirits were subject to *other* prophets, because when they had spoken † *others* were to *iudge*: yet those *other*, were the prophets of the same church and there present, not the prophets in other churches. For Paul meant not, that the spirits of the prophets in *Corinth*, were subject to the prophets in *Rome* or *Iudea*, and so must send to them for approbation; but appointeth like order in this, as was in † all (other) the churches of the saints. And if they were bound (as you would have vs,) to send and submit to other churches, and others likewise to them; then no church hath power in it self, to approve of her prophets, or Ministers, or of their doctrine, without the good liking of others. Which how farr it is from the Apostles mind, I leave it for the discreet reader to judge: neyther think I but your own brethren wil distast your so collecting from this place. Howsoever they doe, it is very like, if you had lived in Ahabs dayes, & should have heard \* 400. prophets at once prophesying good vnto the King, & *Micaiah* onely † prophesying evil: you would with † *Zidkijah* have smitten him on the cheek, (as now you doe vs in reproch,) & told him that his spirit must be subject to the prophets, especially they being so many, and he but one alone.

But if it were further granted vnto you, that we must be subject to the prophets of other churches: yet I suppose you wil not deny, but all prophets & churches must trie and iudge every thing by the \* word of God; according to which if any man speak not, his judgement is not to be regarded. And we, have offred and doe stil offer our doctrine and practise to the trial of al men by that word: if men eyther wil not trie nor give sentence at all, or doe judge amisse; we are not bound to wayt vpon them; but must live by † our own faith. The reformed churches have

have been written to by vs; (for we know & acknowledge the to be true churches & our brethren in the Lord:) they giv vs no answer. Shal we continue stil in bondage to Antichrist, til they bid vs come out? What scripture teacheth vs so? If they or any, convince vs of error or evil, and we yeeld not; let vs be esteemed accordingly: otherwise if we walk in the truth, and they wil not approve it; be it vpon them, as they shall answer before the Lord.

Mr Iunius, whom you mention to *reply so sharply*, neyther approveth your church, nor condemneth our practise, no not though he were instantly vrged: the writings between him and vs ar extant to the world, let the reader judge what both sides have sayd.

Your censure of Mr Barrow, (or scoffing rather at him,) neyther hurteth him or vs, nor helpeth you. His playn dealing in reprovng the corruptions of these times, yow cal rayling; it is marvel you say not also, the prophets trayled on the people of Israel, when they vsed sharp rebukes; for I suppose you can hardly shew any hard speech that Mr. Barrow there writeth; which the Prophets and Apostles have not vsed before. But if he were overcarried with some severe speeches in a good cause; neyther we nor himself ever justified that infirmitie; we know that we are frayl men: let the sharpnes therfore be his, but the trueth (which he sharply teacheth) Gods.

† Isa. 1. 4. 10.  
21. 23. & 56  
10. 11. Mic.  
3. 2. 10, 11.  
&c.

And why carp you at the manner of his writing, & meddle not with the matter? That book with others, have discovered the idolatries of your church; which neyther by you nor any, have ever yet been answered and refuted by the scriptures. For your self, let the reader judge what you have sayd.





*The 7. Consideration.*

7. **T**he great and grosse disorder and partiality in administering of your discipline; which George Iohnson sheweth cleerly; besides the wants of sanctimony and common duties of godlynes, which (he sayth) are to be found in far greater measure in the common professors of the church of England: & sayth further, that the Dutch churches take you for a most unquiet, contentious, and disorderly people.

*Answer.*

**T**His article you object vnto vs, vpon one mans report that was for lying, and slander, false accusation, and contention, himself cast out of our church. By what rule or word of God, can you admit of the testimony of an excommunicate against a whol congregation? Reason also might teach you, that no man standing against a church to excommunication, wil ever speak wel of that church, in the cause wherein he standeth.

But grant that this all were true, which he reporteth; what would you vrge vpon it? that therefore Christianity which we professe, is evil? so perhaps a Turk or Iew would doe, with as much reason as you can conclude, that our separation from you is evil. Was there ever any truth, (think you,) that men did walk in it as they ought? or any church in the world, wherein the discipline (as you call it) was administred as it should? Iulian the Apostata, (that wrote so much against Christ,) reading the testimonies of Moses, the Prophets, and Apostles, *Deut. 9. 7. 22. 24. Isa. 59. 3. 4. 5. &c. Mic. 3. 9. 11. 1 Cor. 5. 1. 2. & 11. 21. 22.*

examined.

¶

21. 22. &c. 3 Ioh. 9. 10. had as good ground to blame the Israelites & Christians for their manners & discipline, & consequently to dissuade them from their faith; as you do vs: yea he might allege faithfull and vndenyable witness; whereas you rely vpon a slanderer.

Finally, what aym you at, in all this, but to draw vs back vnto your church; and there it is like, we shall find discipline without disorder or partiality, to weet, in your Bishops courts, for there the discipline of your church is to be seen. Of which, we need say nothing; the voice almost of all the land crieth out of their abominations. Only we observe how pregnant your perswasions are, to make vs beleev, that becaule there are synns in *Sion*, there be none in *Babylon*.



The 8. Consideration.

3. **G**od never witnessed for you, nor gave testimony of his approving your separation, whether we consider your ministry or people. For hardly can you shew any one person converted by your ministry from papistry or atheisme, or other open wickednes; as by Gods blessing multitudes have been by ours: but onely have you seduced and wrought vpon the tender consciences of such as by our ministry were first begotten vnto Christ. But (which is special' y to be observed) frō your distracted and devided congregations, multitudes have fallen away, to every kind of impiety & heresie reigning in the world.

Answer.

**I**F God approve our separation and our ministry by his word,

Gen. 6.

word, (as we are sure he dooth) it is yenough; though our ministry have not *converted any*. Your reason is, as if a *Cainite* should have sayd vnto Noah; *God never witnessed for thee, nor gave testimony of his approving thy building of the Ark: for hardly canst thou shew any one person converted by thy preaching or Ark building, these 120. yeres.*

Our ministry belongeth to our church; the assemblies wherof *Papists, Atheists*, and such like wicked ones, use not to frequent: and how is it possible our ministry should convert such as come not to hear it. If we should object vnto you, that few *Turks and Saracens* have bene converted by your ministerie: what would you answer? Yet where you say *we can hardly shew any &c.* we can (if need were) shew you many, that were sometime, profane and irreligious whiles they were of your church; but coming and hearing by Gods providence the doctrine of our church, have been reclaymed from their lewd life, and do walk holily in the faith with vs. It is true indeed that our cause hath wrought most vpon such, as being sometimes vnder your ministry, had tender consciences, and pliable to the truth; others of more corrupt consciences, have set against and blasphemed it. The *consideration* of this, in any wise mans judgement, wil rather lead vnto, then from our cause; when the better sort (by your own confession) do come vnto vs; the worser and refuse remayn still with you.

Your last point, which you would have *pecially to be observed*, that *multitudes have fallen from vs, to every kind of heresie and impietie*; is indeed worthy to be observed. For first the scripture is fulfilled, which sayth, *many shall cleave vnto them saynedly. Dan. 11. 34.* Secondly being fallen, if they had come to a more holy faith, and better walking when they were gone out from vs; it might have im-  
ported

ported ours to be evil: but now that they have fallen to  
 grosse heresie and impietie; it argueth Gods hand to be  
 heauie vpon them, because they continued not in the  
 truth with vs. And this the scripture confirmeth, saying  
 both of such as *† receive not the love of the truth*, that they <sup>† 2 Thess. 2.</sup>  
 might be saved; that therfore God wil send them strong <sup>10. 11. 12.</sup>  
 delusion, that they shall beleev lies: and of such as *depart* <sup>1. 1 Tim. 4. 1.</sup>  
*from the faith*; that they shall give heed vnto spirits of er- <sup>2.</sup>  
 rors and doctrines of Divils. It is also to be observed, that  
 all such impious and hereticall persons as have departed  
 from vs; are interteyned with you in your communion,  
 (vnlesse themselves refuse to communicate with you; )  
 your church is the receptacle of all such Apostataes, and  
 there they are suffred in heresie and impietie, so as they  
 wil frequent your assemblies. Better reasons therfore, &  
 more weighty considerations, have you need to allege;  
 before you can perswade vs to return vnto your church;  
 for these hitherto propounded and examined,  
 are found too too light. But it may  
 be, better folow.





### ARGUMENTS.

*That the best assemblies of the present church  
of England, are true visible  
Churches.*

**I**N what churches soever are found in publick practise, the things that essentially constitute a true visible church; they are true visible churches of Christ.

*But in the best of our assemblies are found in publick practise, the things that essentially constitute a true visible church:*

*Therefore the best of our assemblies, are true visible churches.*

#### *Proof of the assumption.*

*A visible church is the house of God, 1 Tim. 3. 15. Now the meanes or things that constitute it, are <sup>1</sup> Foundation; Iesus Christ to build upon; 1 Cor. 3. 11. Mat. 16. 18. <sup>2</sup> Builders; that is, such preaching ministers of the word, as do build in godlynes, convert and confirm. 1 Cor. 3. 10. <sup>3</sup> Instrument of building; the Word of God, Ephe. 2. 20. <sup>4</sup> Matter to be built; people ioyned together in the profession of the Gospel. 1 Cor. 3. 9. Ephe. 2. 20.*

*But all these are found in publick practise in the best of our assemblies. Therefore in the best of our assemblies, are found in publick practise, the things that constitute a true visible church.*

#### Answer.

**T**He title of your arguments conteyneth <sup>1</sup> an error or absurditie; <sup>2</sup> & argueth some check in your own conscience for defence of your church. <sup>3</sup> The error is, that you

you divide the *church of England* into many *churches*; making the first (as I conjecture) a *national church*; the other, *parishionall*. This is an error, because it is an <sup>†</sup> humane invention, and differeth from the scripture, which sheweth many churches to be in a nation, or country; as in Iudea, Asia, Galatia &c. Gal. 1. 2. 21. Rev. 1. 4. but sheweth not any nationall church. Now that yours is a nationall church, not onely the name and title, but also the constitution sheweth; for it hath a Pastor over it, the Archbishop of Canterbury Primate & Metropolitan, your most reverend Father in God; who maketh and consecrateth the Diocesan Bishops, (whervpon there ar Diocesan churches or Sees; ) and they agayn make the Parish Priests. To him and <sup>†</sup>to his successors, the inferior Bishops hav sworn <sup>†</sup>Form of consecrat. Bishops and Priests &c. (so help them God through Iesus Christ,) all due reverence and obedience. If the mould of this church were not fetched from Rome; shew where you learned it.

2. The check which the title argueth to be in your conscience, appeareth in that you plead but for the *best assemblies of the present church of England*; for do you not hereby intimate, that there is a worser sort which you wil not plead for? yet both best, and worst are all one body, one church and communion. If your church of England be Christs; why maynteyn you not the whole? Is not every part and parcel of Christs church to be defended? Think you that the priests & people of Israel, would have mainteyned the Most holy place of their Temple onely, & have suffred the rest of the house to be ruinate & troden vnder foot: or if they did thus, should they have done wel? How perfidiously then do you deal with your church, (if it be the true church of Christ,) that you seek to vphold your *Sanctum sanctorum*, your best assemblies; and neglect the rest? Or, if you would make one peece of your Church Christs,

† 2 Cor. 6. 14.  
15.

Christs, and another peece Antichrists, wher both be in brotherhood and vnity together: it is as absurd as if you would make one part of your natural body humane, an other bestial; one peece Gods, another the Divils. It is contrary also to the playn scriptures which say; † *What communion hath light with darknes? What concord hath Christ with Belial?* meaning, none at all. Eyther therefore you must justify your whol church; or you must with vs make a separation. How long wil you halt between two opinions?

To your argument I answer; the proofs of your *assumption* sayl you.

1 Tim. 3. 15.

A visible church (you say) is *the house of God*. True; but your *Bethel*, wil be found *Bethaven*, the house of Idolatrie.

Heb. 8. 5.

You make the things constituting your howse to be fowr <sup>1</sup> *Foundation*, <sup>2</sup> *Builders*, <sup>3</sup> *Instrument*, <sup>4</sup> *Matter*. But the form or fashion of the building, you leave quite out: perhaps you saw, that it would not endure the trial, when it should be compared with the pattern that God shewed in the mount.

1 Hag. 1. 4.  
6c.

The Prophet Haggai <sup>1</sup> reproved the Iewes for that Gods house was not builded among them. If you had bene there, you would have disproved the Prophet by this sophistrie. We have the <sup>1</sup> *Foundation* layd. Hag. 2. 9. <sup>2</sup> *Builders* we have many, both priests and people <sup>3</sup> *Instruments* also for to hew and square the timber and stone, as axes &c. <sup>4</sup> and *matter* wherwith to build, as wood from the mountayn, and stone from the quarrey. Therefore, (though the stones be neyther layd nor squared, nor the timber hewen, fitted or framed: because with vs are found the things that essentially cōstitute a visible house,) we have the true house of God. But if your own material houses, were no otherwise builded, then your church is,

is, by this your argument, you would have but an uncouth dwelling. If you read Gen. 11. you shall find the tower of Babel, to be as well builded as your church; for there was the <sup>1</sup>Foundation laid; <sup>2</sup>builders many, <sup>3</sup>instruments also; & <sup>4</sup>matter, both brick and slime.

Now let vs examine the things which you say you have; and doe but barely say, for you prove it not,

1. The *Foundation is Iesus Christ to build upon*, 1 Cor. 3. 11. Mat. 16. 18. But this Foundation is not yet rightly layd in your assemblies; you have it onely in name and shew: Christ is neer in your mouthes, but farr from your actions. If you had shewed by the scriptures how Christ is layd for the foundation of the church: it would soon have bene seen that your house is set vpon the sands. For you have not him for the mediator, prophet, priest, or king of your church, as it is now established. Many truthes I acknowledge are taught among you: but many vntruthes are also mixed with them, and the power of godlynes is denied; for the truthes that are taught, cannot be practised. Your church hath also other spiritual Lords and lawes then Christ and his Testament; as your Prelates, with their canons, articles, and decrees imposed vpon you to be observed on payn of excommunication and further penalties. So Christ alone, is not your foundation, but his servants also <sup>†</sup> you are to whom you <sup>†</sup> Rom. 6. 16. obey.

2. Your *builders* are your *preaching ministers*; but I deny them to be Gods builders; let them shew when God designed them as he did <sup>1</sup>Bezaleel and <sup>2</sup>Aholiab, to make <sup>Exod. 31.</sup> his sanctuary; let them shew by the word, their office and calling, as the Apostle Paul, (of whom mention is made in the place you allege, 1 Cor. 3. 10.) did in all his Epistles. Otherwise, not all that offer themselves to  
H build,

build, may be admitted; for you know how it is written;  
*It is not for you, and for vs, to build the house vnto our God, Ez-*  
*ra. 4. 3.*

In most of your parish assemblies, you have but one  
*preaching minister*; and so but one *builder*, and he wil be  
 a good while in building the house; and if he be taken  
 away (as many are) then your church wanteth one of the  
 4. essentiall things In many parishes there be vnpreaching  
 ministers; your church maketh the builders also; ( though  
 you do not, ) and vnto such if we were among you,  
 should we be constreyned to submit our soules.

The Bishops are master builders in all your churches,  
 they command and control you their inferior priests; if  
 you build not by their line, they throw down quickly all  
 your bulding, & thrust the builders out of dores. These  
 ar like the *hornes* that Zacharie saw <sup>1</sup> which scattered Iu-  
 dah, so that a man durst not lif vp his head; but your  
 preaching ministers are not like the *carpenters* that came  
 to fray them away. How great a jarr there is between  
 your *builders*, we all do know; and long it wil be, ere  
 they agree together to build Gods house; or the work  
 be finished for Christ to dwel in; when the master work-  
 men work all awry; and when ( as you <sup>\*</sup>complayned to  
 the parliament) *the walls of Sion, lie even with the ground.*

3. The *instrument* of building is the *word of God*, (as you  
 allege Ephe. 2. 20. ) delivered by the Prophets and Apo-  
 stles and Christ himself. But your builders vse not this  
 instrument aright, in doctrine or practise; they hew not  
 herewith the rough stones and knotty timber; they re-  
 form not the profane and rebellious people, neyther  
 have they power in their armes, to cut off any one wicked  
 man; for the axe of excommunication is in the Bishops  
 hand alone, and his Commissaries; he hath the keyes to  
 open

<sup>1</sup> Zach. 1. 20  
 21.

<sup>\*</sup>Supplication  
 pag. 67.

open and shut the doores of your church; the parish priest hath perhaps a weeding hook, and may suspend from the sacrament a while, by vertue of his service-book: but the greatest wound that he can make herewith, the Bishop or his substitute wil quickly heal. Agayn you have besides the Bible, Apocripha books, commanded by law to be read in your church: also that other instrument called the *service-book*; and with this tool your best ministers build vp your church, and the reading herof doth now much edify, in all your parishes: though the dayes have bene when you could say, that <sup>†</sup> *in all the order of your service, there was no edification but confusion.* And who <sup>†1 Admon. p. 24.</sup> put this instrument into your ministers hands? Christ in his testament appointed none such. Your church hath also Homily books to build withall, and many edifying canons and ceremonies, such tooles the Prelates have allowed for your building, even the instruments of the foolish shepherd, Zach. 11. 15. 16. And if you wil not beleeve me, beleeve your selves which heretofore have complained and written thus <sup>†2 Admon. to the Parl. pag. 6. 7.</sup> *\* No preacher may without great danger of the law utter all the truth comprised in the book of God. It is so circumscribed and wrapt within the compasse of such statutes, such penalties, such iniunctions, such advertisements, such articles, such canons, such sober caveats, and such manifold pamphlets, that in manner it doth but peep out from behind the skreen. The lawes of the land, the book of common prayer, the Queenes iniunctions, the Commissioners advertisements, the Bishops canons, Linwoods provincials, every Bishops articles in his dioces, my Lord of Canterburies sober caveats, his licenses to preachers, & his high court of prerogative or grave fatherly faculties, these together or the worst of them, (as some of them be too bad) may not be broken or offended against, but with more danger then to offend against the Bible. To these subscribing & subscribing agayn, &*

the third subscribing are required: for these, preachers and others are indited, are fined, are prisoned, are excommunicated, are banished, and have worse things threatned them. And the Bible, that must have no further scope, then by these it is assigned. Is this to professe Gods word? Is this a reformation? &c. Thus have we your owne confession, what manner of instruments your church is builded with, and all men may see, what smal cause you have to boast of the word of God, amongst you.

4. The matter of the building, is people ioyned together in the profession of the Gospel. And what manner of people are ioyned together in your church? are there not all sorts of profane, wicked and irreligious persons, as wel as religious and men of better life? and wher find you in the scriptures such matter for Gods howse? The texts † by you alleged teach farr otherweise: for the church of Corinth, were *saints by calling*, even called of God unto the fellowship of his sonne Iesus Christ; 1 Cor. 1. 2. 9. and the Apostle never sayd to any profane or confused people, *ye are Gods husbandry, Gods building*. So for the other text, if you had minded eyther that which is afore or after, it might have stayd you from applying it to your church. For the Apostle writing to the *Saints*, (not to the profane) which were at Ephesus, sayth, *Now ye are no more strangers & forreners, but citizens with the Saints, and of the household of God*; and after, he sheweth how in Christ \* *all the building coupled together, groweth unto an holy temple in the Lord*. But neyther are your people *saints by calling*; neyther can you say of your church of England, that all the building (of all the parishes) coupled together, groweth to an holy Temple in the Lord; for your self here defend not all, but the best onely. And we know wel, that the multitudes of profane wicked persons and miscreants, meer strangers and forreners;

† 1 Cor. 3. 9.  
Ephes. 2. 20.

1 Ephes. 1. 1.

\* Ephes. 2. 19.

† vers. 21.

answered.

Q

forreners, are of the *matter* of your church; and are build-  
ded in and with the same (if the word and sacraments do  
build among you : ) even the vilest of them when they  
goe to the gibbet, as pleasantly as † Agag did to his death. † 1 Sam. 15.  
Now mind with your selves, if God have commanded to 32.  
build his howse with the fine Ceder and † Sittim trees; † Exod. 26. 15  
and you take the thornes and briars of the wildernes, or  
wild figtrees of the playn: whether Christ, (who \* is faith- \* Heb. 3. 2.  
ful to him that hath appointed him, even as Moses was  
in all his house, ) when he shall take a view of all your  
work, wil allow of your labours, and bleffe you for them,  
as Moses blessed the builders of the tabernacle. Exod.  
39. 43. Your first argument therfore is too weak to  
vphold your church or best assemblies; and the assump-  
tion of your prosyllogisme is denyed.



The 2. argument.

2. **T**hose churches whose true members are onely espoused to  
Christ, are true visible Churches; Ephe. 5. 30. 32. 2 Cor.

II. 2.

But the true members of our best assemblies, are espoused one-  
ly to Christ. Therfore &c.

Proof of th' assumption.

They are espoused onely to Christ, which are indued with  
true saving faith. Ephe. 5. 30. 31. 32. With Iohn. 15. 3. 4. 5.  
7. & 17. 20. 21.

H 3.

Eut

But the true members of our best assemblies, are indued with a true saving faith; confessed by Mr. Iohnson in Iakob. pag. 7. Look also in the confirmation of the 5. argument following here.

Therefore. &c.

### Answer.

**H**ere agayn youv have gott an other starting hole, whiles you plead but for the true members of your best assemblies; yet neyther tel you vs which are your best assemblies, nor who be the true members of them; that how to follow or where to find you, we cannot tel. As is the way of an eagle in the aire, such is the way of an adulterous woman; it is hid and cannot be known. But I wil see if I can discover your falsehood, though I cannot find your footing.

Prov. 30. 18  
19. 20.

Ier. 3. 1.

Hos. 2. 2.

First I deny that the true members of your best assemblies are espoused onely to Christ; for (as the prophet sayd of Israel,) ' lift vp your eyes vnto the high places and behold where you have not playd the harlot. Now whiles a church doth play the harlot, Christ willeth vs to plead with her, \* that she is not his wife, neyther is he her husband. Idolatrie is spiritual whordome, as the Prophets testify, Psal. 106. 39. Ier. 3. 9. Deut. 31. 16. but the true members of your best assemblies, commit idolatry, in their dayly worship according to their Romish leiturgie or book of common prayer, an idol of your own invention. How are they then espoused to Christ alone? Yes they are (say you,) becaule they are indued with true saving faith. I answer; Faith is in the hart, as it is written, with the hart man beleeveth; Rom. 10. 10. The hart no man knoweth but God alone; as agayn it is written, thou (Lord) onely knowest

*knowest the harts of al the children of men* 1 King. 8. 39. So then I ask you how you know that your members have *true faith*; your answer must needs be, (vnlesse you wil make your self a God,) you know it not but by their words and works. Wel then, let vs bring these to the trial; their *confession* and their *practise*; leaving their *faith* to God that knowes it. The *confession* of their faith is set down in their service book, the 12. articles of the Creed. But this *Creed* the Papists also confesse & read in their church; and if it wil prove your people to have true faith it will prove theirs to have likewise; & you say no more for England, then for Rome. Agayn, the Apostle sayth, there are some which <sup>†</sup> *professe that they know God but in works do deny him, and are abominable and disobedient and to every good work reprobate.* <sup>† Tit. 1. 16.</sup> So then words are not yenough, to prove *true faith*; But we must come to the Apostle Iames his trial, *shew me thy faith out of thy works; for faith without works* <sup>Iam. 2. 18. 25</sup> *is dead.* Now the works of your people are apparant to be evil; they standing in communion or confusion rather with the vnclean, profane, and wicked, wherby all Gods holy things are defiled; as it is written, Num. 19. 22. Hag. 2. 14. submitting their soules to Antichristian prelates and priests, and hearing their voice, contrary to *Iohn* 10. 5. worshipping God in vayn, after their own invented service book, which is a high transgression of the second commandment; Exod. 20. And these things are generall and publick: the particular and more private iniquities, wil not easily be numbred. Wheras therefore you would perswade vs, your church is *espoused* only to Christ, (although her fornications are so manifest between her breasts,) because she sayth, she *beleeveth* only in Christ; it is with no more colour, then as if <sup>†</sup> *Elhab* <sup>† Gen. 35. 23.</sup> (when she was known to lie with Reuben,) should have pleaded;

pleaded; yet am I an honest woman, and espoused to Iacob onely, for my love and hartie affection is towards him alone. But the wise man teacheth vs, these be but the tricks of an adulterous woman, *she eateth and wipeeth her mouth, and sayth I have done no iniquitie.* Pro. 30. 20.

The scriptures which your self allege; do also make against your church. Eph. 5. 30. *We are members of (Christs) body, of his flesh and of his bones.* First your church can shew no covenant that was made between Christ and her, at any time: the gathering and planting of your church having been by the Magistrates authority; not by the word of Christ, winning mens soules unto his faith, separating them from the vnbeleevvers, and taking them to communion with himself. Secondly, in saying *his body*, the Apostle excludeth all other bodies; as also more playnly appeareth in the other scripture 2 Cor. 11. 2. where he prepared the church *as a pure virgin for Christ*, which can not be, whiles she defileth herself with others; as doth your church with the abominations of the Papists; companying also in the bed of love, with the Prelates, (whom the better sort of you have confessed to be Antichristian) and their inferiour priests, who work upon mens consciences by their jurisdiction, ministry, doctrines, canons &c. being as the *bridegrooms* of your church, not the *friends of the bridegroom* which stand and heare, and reioyce for the bridegrooms voice; for, that Christ should speak and rule, vnlesse it be according to their own canons, they cannot endure.

† Iohn. 3. 29.

The other places in Iohn. 15. & 17. wil confirm also that the true members of your best assemblies are not espoused onely to Christ. For Christ sheweth, that his *Father is the husbandman*, who calleth and bringeth vnto, and planteth in him the *true vine*; all the branches, that is the

† Iohn. 15. 1.

is the particular persons of the Church: But the true members of your best assemblies, are as yet branches of that false Antichristian vine, your confused church of England; not separated from, but living and growing in one stock, body, and communion with the idolatrous and profane. So that you cannot say, as did the Israel of God, *Thou hast brought a vine out of Egypt, thou hast cast out the heathens and planted it.* <sup>† Psal. 80. 8.</sup> Christ sheweth that his branches were <sup>1</sup> purged of the Father, by the word spoken vnto <sup>1 ver. 2. 3.</sup> them: your members are not yet purged or cleansed by the word of Christ, from their idolatries, and profane communion with the ympes of Satan. The word of life, the word of separation from the serpent and his seed; hath not yet sounded in the eares, or at least, not sunk into the harts, of your people. Christs branches <sup>1</sup> bring <sup>1 ver. 5.</sup> forth much fruit, through their abiding in him, being able without him to do nothing: your branches beare little fruit, but vnto themselves; and (as Moses foretold) <sup>\* their</sup> <sup>Dint. 32. 3</sup> *grapes are grapes of gal, their clusters bitter*; for the publick idolatries vsed in your assemblies, after the maner of the mother of Rome, shew that your vine is of the vine of <sup>†</sup> Sodom. Christ prayed only <sup>1</sup> for them that should beleeve <sup>† Rev. 11. 8.</sup> in him through the word, that they all might be one in <sup>1</sup> the Father and the Son, as the Father in him, and he in the Father: but the true members of your best assemblies, are one with the world, for whom Christ would <sup>\* not</sup> pray; being one spirituall body, & joyned in communion with the whol multitude of profane and wicked of the land; That strange it is you should read the scriptures, and not discern, how farr you are from being vnited with Christ, who as himself was not of the world, <sup>1</sup> so <sup>1 ver. 14. 16.</sup> neyther are his people, but chosen and separated out of the same.

Wheras you bring no proof that your people hav *true faith*; but by *Mr Johnsons* confession; it sheweth how distressed and helplesse your estate is. Yet do you great wrong to *Mr Io.* (as the reader may see in the place that you cite; ) For although *considering them apart from the constitution of your church*, he thinketh by the appearance of the knowledge faith and fruits of divers, that they may wel be thought in regard of Gods election in Christ, to be heires of salvation, and in that respect true Christians: yet *in respect of the constitution of your church*, he sayth, *they cannot be indged true Christians*. Now we deal against your Church in regard of the *constitution* thereof; not doubting but God hath many elect heyres of salvation among you; which we leav vnto him that knowes them. Your argument then from *Mr Johnsons* confession, is faulty, and agreeth not with the rules of right reasoning; for wheras he limiteth his judgement of them, shewing in what respect it is, and plainly excepteth their church-constitution: you bear your reader in hand, as if he granted it without limitation; and that too, according to the Scriptures in your first proposition, which evidently do concern the churches constitution. You may much abuse any mans words, if what he speaketh respectively, you will take and allege as spoken absolutely. So your proof faileth you.

In the end you refer vs, *to the confirmation of your 5. Argument following*: to the answer whereof I also do refer the reader.

Now though I have answered first to the *assumption* or second part of your argument, on proof whereof you doe insist: yet the first part also shalbe better examined, ere I let it passe: *Those churches (you say) whose true members are onely espoused to Christ, are true visible churches.* By  
true

*true members* I conceiv you doe meane, (not as the truth is, all baptised and so reteyned in your church, but) some few choise persons, or forward professors, among whom there is an imaginary brotherhood, and separation from the other profane in your parishes; though in very deed they stand all one body. If thus you intend ( as the proof of your *assumption* plainly intimateth you do, ) then offer you violence to the similitude of mariage or espowfall; which al men know is not with some few members of a womans body, as her fingers, or hands &c. but with the whol woman, who giveth her self by covenant vnto her spowle or husband. And as in civil mariage so is it in spiritual; for Israel of old, when the Lord became a husband vnto them, did not some of them, but <sup>† Jer. 31. 32.</sup> all the multitude generally make covenant with their God: the scriptures also which you allege *Ephe. 5. 2* <sup>1 Exod. 19.</sup> *Cor. 12. 13.* <sup>Dent. 5. 3.</sup> speak of the whol body of the church, not of a few select members of the same. For though it be true of every visibible church, that some onely are elect howsoever all be called; yet the discerning of this belongeth to God alone, and not to vs; who esteem of persons according to their outward covenant, profession, and walking. Your reason then seemes to be like this; *That woman whose true members, (as namely, her eye, and eare, and some of her fingers) are espoused onely to such a man, she is his true and lawfull wife. But the true members of N. (howsoever her whol body in generall is coupled with an adulterer; & the most of her members are affected and wholly given over to that adulterer, and her pretended husband they hate, and never made covenaut with,) are espoused onely to such a man. Therefore. &c.* If this reason be not absurd, let him that readeth judge; and if such absurdity be not implied in your argument, shew

if you can in your next writing; for if you strive to avoid this, you will fall into another evill, as shall then be manifested.



*The 3. Argument*

**I**N what churches soever, is such an ordinance of God in publick use and force, by which there is ordinarily made an undoubted resurrection or quickning from the death of syn vnto the life of grace, and a new birth: they are true visible churches of Christ. Iam. 1. 18. 1 Pet. 1. 23.

*But in the best of our assemblies is such an ordinance of God &c. Therefore &c.*

*The assumption is manifest, because by that ordinance of preaching which is in publick use and force, there is ordinarily made an undoubted new birth; seeing there do ordinarily appear in many, the undoubted fruits and testimonies of Gods spirit, after the publick and ordinary preaching of the word, in our best assemblies.*

**Answer.**

**T**He first part of this your argument seemeth to imply an error; as that a church is first gathered and constituted of an vnregenerate profane & worldly people; over which are set Pastors & Teachers, who by preaching the Gospell do beget them, or some of them vnto the faith, and quicken them from the death of syn &c. which quickning or new birth, is a proof that they are  
a true

a true visible church. This course I find to be contrary vnto the scriptures; which I would thus manifest. When the Lord Iesus wil shew mercy to the world, and call his elect out of the same, he first sent † Apostles Prophets <sup>† Mar. 16. 13.</sup> and Evangelists to preach his salvation to all peoples. The <sup>Eph. 4. 11.</sup> people to whom they preached, were not (for the most part) churches of God, but assemblies of heathens & idolaters; as for example, the men <sup>† Act. 14. 8.</sup> of Lystra of \* Corinth; <sup>11. 14. &c.</sup> of Athens, where Paul preached \* in Mars street; and <sup>\* Act. 18. 6.</sup> other like places. By meanes of this manner preaching, <sup>10. 11. 1 Cor.</sup> many people were regenerate or born a new, quickned <sup>12. 2.</sup> from the death of syn, & turned from idols to the living <sup>\* Act. 17.</sup> God. And being thus begotten vnto God, they were <sup>22. 32. 34.</sup> separated from others that beleaved not, and joyned together into a holy communion, not having other officers over them for a while, til men were fitted for such a work. Therefore oft tymes the Apostles departed to other places, and left the Evangelists to <sup>17. 1. &c.</sup> redresse things that remained; and to ordeyn them Elders in every citie, as the Apostles appointed them. These Elders, called generally \* Bishops or Overseers, had charge \* of their particular <sup>\* Phil. 1. 1.</sup> flocks, and might not go from them, as did the Apostles, <sup>\* Act. 10. 17.</sup> but attend & feed them; These now could not properly <sup>28. 1 Pet. 5.</sup> be sayd to beget their people to the faith; (as the Apostle <sup>1. 2.</sup> noteth † to the Corinthians) but to feed and instruct them; <sup>† 1 Cor. 4. 15.</sup> and therefore are not called Fathers; but <sup>†</sup> Feeders, or Pastors; & \* Pedagogues, Child-leaders or Instructors. From which <sup>† ποιμένες</sup> I gather, that people must be regenerate & born agayn, <sup>\* παιδαγωγοί</sup> before they may be admitted into any particular church, <sup>†</sup> or have officers over them; and that ordinary ministers, <sup>†</sup> which feed their flocks, cannot be sayd to beget them, as is the common vawnt of you Ministers in England. which me thinks even reason it self might shew you.

†A<sup>2</sup>. 19. 32.  
39.

For you that are now over your parishes; how found you your people at first, a church or no church? If you say a church; then you begat them not, but entred vpon other mens labours that were before you: if you say they were not a church, then you condemn the state of your parishes as they were planted, before you were their Ministers. Now then to come to your proposition; *In whatsoever churches (that is assemblies, for so I vnderstand* you to vse the word generally, as the † Scripture sometime vseth *Ecclesia,*) *is such an ordinance of God in publick vse and force, by which there is ordinarily made an undoubted new birth &c. they are true visible churches of Christ:* This I deny; for in the assemblies of the heathens in th'Apostles dayes (as before is proved) there was such an ordinance of God sometimes in publick vse & force, as by it ordinarily there was made an undoubted new birth; as the fruit of the Apostles preaching sheweth: yet were not those assemblies of heathens, true visible churches of Christ; but such onely as were converted to God, separated from the rest that beleaved not; and joyned in a holy communion together, were true visible churches.

Wheras you assume, that *in the best of your assemblies is such an ordinance of God &c.* this also I deny; for your ministers are not Gods ordinance, he hath not called or sent them, they execute no lawfull office in your assemblies. But your assumption (you say) *is manifest, because by that ordinance of preaching which is in publick vse and force, there is ordinarily made an undoubted new birth.* I answer, first in very many of your assemblies ther is no such ordinance of preaching in publick vse, as you here boast of; but bare reading onely: yet those assemblies are by the Constitutions of your church, to be reputed as true visible churches as the other. Secondly in those other where  
preaching

preaching is, I deny that there is *ordinarily made an undoubted new birth*. Your proof is, because *there do ordinarily appear in many, the undoubted fruits and testimonies of Gods spirit &c.* I answer, first if this be so, yet what will these *many*, help the *most* and greatest number, in whom such fruits appear not? Whē many of the hethens beleaved the Apostles word; did their beleeft bring the others that beleaved not, into the church? did not the Apostles separate the beleevers from the rest, and teach them to come out from among them? yet you for the faith of some, will vnite all the assembly unto Christ & his church, contrary to the Apostles practise, and to all the scriptures. Secondly, I deny that there doth *ordinarily appear in many* such vndoubted fruits of Gods spirit, after your ordinary preaching, as for which we may esteem them true visible churches. Some fruits I know there do appear; so do there among the Papists: yea they take occasion for such things to reproch you, that they follow not so many good works after your preaching as after their doctrine; but among neyther of you, ar those fruits seen, which by the testimony of scriptures will prove you true visible churches. So we have here but your bare affirmation to rest vpon: and though I might thus end with as bare a denyall, til you bring further proof, yet for to help the reader, I will shew that ordinarily ther appeareth not a *new birth* after your preaching. Because of your publick idolatrous estate, wherein you stand subiect to Antichristian Prelates and canons; whiles you have your publick worship after the Romish idolatrous manner, and are stil commingled in one body with the profane, and serpents seed, with many other evils among you: which plainly shew you want the *new birth*, & are stil in your old mothers womb. This the scriptures

which

12 Cor. 6.  
14---17.  
1 Pap. supplic.  
to the K. rea-  
son of relig.  
22, 30.

† Col. 1. 5.

1 Alcoran,  
chap. 18. 20.

which you allege in your proposition will confirm; for the Apostles shew, 1am. 1. 18. 1 Pet. 1. 23. that Christs church is a people *begotten of God with the word of truth*; that is, the † Gospel: but your church was first begotten, gathered, constituted, ordered, & is stil continued, by the Magistrates word and authority; which if it did not inforce the people, the estate wherein you now stand, would soon be changed; your Church dissolved, and eyther be better or worle. And wher you learned so to inforce faith, and constreyn men to be members of your church I can not tel; vnles you folow Mahomets doctrine who 'taught that men should be compelled to the faith, by warr and sword.

\* Rev. 14. 4.

\* ver. 5.

Agayn, the Apostle addeth this for a testimony and end of our new birth, that we should be as *the first fruits of Gods creatures*. This men are not, till they be, as was Israel, hallowed to the Lord; *Ier. 2. 3.* which was by separation from the world *Levit. 20. 26.* and a willing covenant with the Lord, *Exod. 19. 5. 6. 8. Deut. 26. 17. 18. 19.* And that the like must be of vs Christians, an other scripture confirmeth, saying, \* *These are they which are not defiled with women, for they are virgins*; (this implieth a separation from the world;) *these follow the Lamb whither soever he goeth*; (this argueth a covenant and communion with Christ: and in the next words, both points are repeted,) *these are <sup>1</sup> bought from men, being the first fruits <sup>2</sup> unto God and to the Lamb*: after this foloweth the fruit, \* *and in their mouth was found no guile, for they are without spot before the throne of God*. Whereas therefore you have stood so long against vs for separation, and would mainteyn a meer confusion of all sorts of people in a church, vpon an imaginary separatiō made in the clouds of your own fantasies, whiles outwardly and in deed, you are one body

body with the wicked: you are vndoubtedly not yett  
born a new; your church hath not strength to bring  
forth; your ministers, are vnskilfull midwives; and the  
saying of the Prophet concerning the people of Ephra-  
im, is verified also vpon your people; he is an vnwise  
son, els would he not stand still such a time, even in the brea-  
king forth of the children. *Hos. 13. 13.*



*The 4. Argument*

**I**N what churches soever all things needfull to salvation by pu-  
blick authority and generall approbation, are ordinarily and  
publickly taught; they are true visible churches.

*But in the best of our assemblies are &c.*

*Therefore true visible Churches.*

*Proof of the Assumption.*

*In what churches soever are ordinarily and publickly taught,  
the doctrines whereby the people of God were converted & saved  
in the time of Christ & his Apostles: in those churches ar all things  
needfull to salvation taught. But in the best of our assemblies are  
&c. Ergo &c.*

*Proof of this assumption appeareth out of  
Luk. 1. 77. 78. With Mar. 1. 4. 15. Luk. 24. 47. Act. 2. 37,  
38. 41. Act. 11. 17. 18. Act. 16. 30. 31. and 20. 21.*

*If it be objected that the points in question between vs, be  
needfull to salvation; it is thus disproved.*

*All things needfull to salvation, are cleerly set down in the scrip-  
tures, to the understanding of the spiritual; 1 Cor. 2. 15. Dan. 12.  
10. Pro. 8. 9. & the things that are not open to the spiritual, are  
not needfull to salvation.*

But the points in question between us, are not cleerly set down in scripture to the understanding of the spirituall, as appeareth both by thousands of ministers and people of the church of England and other forreine churches among whom are the cheefest lights of this age; as Calvin, Beza, Iunius, Piscator, Gualter, Zanchius with others, which were undoubtedly spirituall; are of contrary iudgement to the Separatists; as also in that it is not agreed upon among themselves, what is the discipline and order required by the word in every point, nor in many other points of difference among them, namely touching the differences of the office of Doctor and Pastor &c.

## Answer.

**F**irst wishing the reader to remember what is answered to the first part of your former Syllogisme; I will without further repetition, proceed in answer of this; where the ground and proposition of your first argument is vnperfect, so that which you build thereon is vnfound. For whereas you speak of *all things needfull to salvation &c.* to be *publickly taught*: you should have added also, *are observed or done*; according to Christs saying, *'Ye are my friends if ye do whatsoever I commaund you.* If men hear truth taught, and obey it not, it avayles them nothing. Therefore as the Apostle sayth, *'be ye doers of the word, and not hearers onely, deceiving your selves.*

*Job. 15. 14.*

*1 Tim. 1. 22.*

Your assumption also is denied: for in your best assemblies all things needfull to salvation be not taught, much lesse done or practised. To give you an instance; to be separated from the vnbeleevvers, and to be ioyned together vnto a holy communion and church; is needfull to salvation; *2 Cor. 6. 17. 18. Act. 2. 47. Isa. 65. 9. Rev.*

*21. 24.*

21. 24. This is neyther taught nor practised in your assemblies, but oppugned by all the cavils you can.

Your proof of the assumption is, a comparison of your church with those in Christs tyme and th' Apostles. I answer you agayne; your church is not like those in doctrine or in practise of things needful to salvation.

Then you say, *the proof of this assumption appeareth out of Luk. 1. 77. &c.* This is a strange proof of your assumption, which is this, *But in the best of our assemblies are taught &c.* Doth *Luk. 1. 77.* shew what is taught in your assemblies? & why doth not *Mat. 15. 9. and 23. 16. 17. &c.* shew what is taught there also? The places that you allege shew what doctrine was taught in the Iewish and Apostolick churches; not what is taught in yours. It must be therefore your own writings, sermons, doctrine, practise and estate, that must prove your assumption. But you will say (perhaps) your doctrines & practises, agree with those mentioned in these scriptures. That I deny; and would therefore that you should have made application of the particulars: Which because you have not done, I will doe for you.

You allege *Luk. 1. 77. 78. With Mar. 1. 4. 15.* where knowledge of salvation is given unto (Gods) people, by the remission of their synns, through the tender mercy of our God &c. and this was done, by preaching the baptism of amendement of life, for remission of synns; and beleeve in the Gospel. So in *Luk. 24. 47.* repentance & remission of synns should be preached in Christs name, among all nations. The same things are also taught in all the other places which you cite, as the reader may see in the texts. Now these things (you will say) are taught & observed among you. I shew the contrary thus.

First you give knowledge of salvation, (though falsely) unto other then to his, that is to Gods people; in as much as

## Arguments

you give the sacraments, which are the scales of our salvation, vnto the prophane & wicked and their seed: thus prostituting the most holy things, even Christ himself, vnto haters and blasphemers of God, (as you cannot deny but a number of your church are,) & such as make a mock of religion; and herein you are guilty of high sacrilege against God.

Secōdly, the doctrine of *repentance*, is not truly taught, nor obeyed in your Church. For vnto true repentance is required, <sup>1</sup> a knowledge or notice given and taken of synns; *Isa. 58. 1. Lam. 2. 14. & 3. 39. 40.* <sup>2</sup> an acknowledgment or confession made of synnes, (as a testimony of true sorow of hart,) with asking of mercy. *Lev. 4. 13. 14. & 5. 5. 6. Psal. 32. 3. 5.* <sup>3</sup> and a forsaking of synns, or amendment of life. *Prov. 28. 13. Psal. 68. 21. 2 Cor. 7. 11. Ezek. 18. 21.*

Now the synns of your church have not by your Ministers been signified to your people; as namely their cōfuse estate and commixture with the wicked; though it be a syn every where reprovēd in the scriptures, as before is shewed.

The great transgressions which your people dayly cōmit in Gods publick worship, whiles yow have your own wilworship, and stinted prayers, without warrant from Christs testament, read in place of Gods true spiritual service; these are not preached against, reprovēd or cast out by your ministers doctrine; but contrariwise, they have by word and vvriting sought to mainteyn the same. The servile subjection that both ministers & people, are in, vnder your Lords the Bishops and their courts; is not discovered by your ministers to be a synn and bondage which you must depart from, if you wil be subject to that onely Lord and maister Christ: though secretly they

they have sought to vndermine that jurisdiction of Bishops; which how can they doe, if it be of Christ; or how may any stand vnder it, if it be of Antichrist?

This being the sinful state of your church, as we well know, (and you are never able to justify your selves;) your ministers not teaching repentance for these things, nor being suffered by your Church to speak against them, teach not repentance truly. For, It is not yenough to cry out of idolatry, or to preach repentance from synns in generall; for so they doe among the Papists: but the particular synns of every people & person, must be reprov'd; yea every syn that is seen and discerned; or els your preachers doe not their duty. Gods word teacheth vs, that if a mā walk in any one syn, though he do not all, he shall not live, but die the death. *Ezek.* 18. 11--13. When *Gibeah* was given over † to the syn † *Judg.* 19. 22. of Sodom; if the Priests and Prophets should have preached against idolatry, swearing, breaking of the Sabbath, and such like evils; and not against that particular filthyness which the people folowed: should they hav preached repentance truly? Whē Israel folowed Ieroboams calves, at Dan and Bethel; if the ministers then had preached against Sodomie, whordome, drunkennes and the like; and not cried out against that present idol worship; but pleaded rather for it: should they have taught repentance truly? Even thus it is with your best ministers; they wil thunder out in their pulpits, against Popery, and idolatry in generall, against theft, whordome, pride, covetousnes, and many other iniquities; but the syn which cleaveth so fast to the bones of your church, the heynous enormities in Gods worship amōgst you, these they meddle not w<sup>th</sup>, neyther may they vpon payn of excommunication draw the people to repentance for them; as after I will further shew. Perhaps now & then they wil glance at the Bps. or some other corruptiōs; but bring the people frō vnder these iniquities, they

they do not; nay they plead for them rather, & cry out vpon vs, which have forsaken so grosse abominations.

Now there being no notice given by the ministers, or taken by the people of the synns wherein they live: the other two parts of true repentance do also fayl among you: for farr you be from confessing your synnes, which  
*Ezek. 4. 17.* though you offer the sacrifice of fools, yet wil you not know that you do evil; and most farr from amending them, when with so high a hand you do mainteyn them: although the testimony and sufferings of vs your despised and persecuted brethren, against them, have founded in your eares now many a day. Thus teach they not *repentance* aright.

As for *faith*, it cannot be sound and true, wher it hath not ground on the covenant and promise of God: Gods covenant and promise of salvation, you have not without  
*Luk 13. 3. 5* repentance; as Christ sayd, *† Except yee repent, you shall all likewise perish.* for surely God will wound the *hairye pate* of him that walketh in his synns. To preach *faith* therefore, and apply iustification by faith, to an vnrepentant people; is to profane that holy doctrine, and turn the grace of God into licentiousnes. But to give the seales of the righteousness of faith, (baptisme, and the Lords supper) to the wicked, blasphemers, irreligious, and to their seed; it is a syn of synns, for which your ministers shall give an heavy account to Christ at his appearing; as having counted the precious blood of his testament an unholy thing, & washed & fed therewith even doggs and swine; as the scripture *\* calleth such vngodly persons.* And thus you have not truely taught among you eyther *repentance* from dead works, or *faith* towards God; which are the doctrine of *the beginning of Christ*, and the very *foundation*, as the *† Apostle* sayth.

I will

*answered.*

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I will now also compare the practise of the Apostles  
(in the place which you cite) with yours; that the reader may see how your right eye is blinded, to bring scripture so playn against your selves. In Act. 2. 37. &c. the manner of gathering and planting that church, is thus described. There was first the word preached by the Apostles, verse 14. &c. which being heard, pricked the harts of the people, vers. 37. there was repentance taught (not for adultery, theft, worshipping of idols or the like, wherof it may be that people was not knowen to be guilty, but) for their particular trespasse in <sup>†</sup> refusing of Iesus to be the Christ, into whose name they must be baptised, if they would be saved; vers. 38. then folowed a playn separatiō from such as frowardly resisted the truth, vers. 40, & none were baptised or joyned to the church, but such as gladly received the word. vers. 41. After this, folowed a continewing, (notwithstanding the imminent peril of trouble and persecution for the truths sake,) in the Apostles doctrine, & fellowship, & breaking of bread, and prayers; vers. 42. If you had walked in this primitive churches steps; you should before the constituting of your Church, have preached unto the poor ignorant and idolatrous Papists, (which was the general face of the land at Q. Maries death,) repentance for their synns in all their idolatries, will worships, and superstitions, subjection to Antichrist, his prelacy, priesthood, and government. &c. To such as had their harts pricked with your doctrine, you should have shewed the true way of the Gospel, faith, and holy walking therein. You should have taught them a separation from the profane and obstinate; and have gathered into the church, such onely as gladly received the word; and with them you should have walked in a holy communion and practise

*† so after  
more plainly  
Act. 3. 13.  
14. 19. 26.*

tise of Christs ordinances, though Princes and Parliaments, though men and Angels, should have forbidden, and threatned you for it. Thus had your church been the daughter of that mother church, in Ierusalem; whereas now by neglecting this pattern, and reteyning the Popish confuse multitude, and a great part of their ministry and worship; you have imitated Babylon the mother of fornications, and are as vnlike Sion, as you are like your selves.

The objection which you feared, and therefore would prevent with answer: is yet of more weight, then will be eased by your syllogisme; the assumption whereof I deny. For the true constituting of a Church by the word preached, calling men to a willing holy covenant with God, separating them from the wayes of Satan and Antichrist, his false and idolatrous worship, priesthood, and government, vniting them together in the cōmunion of the true faith, and bond of love and peace; (which are the cōtroversies between you and vs,) these points are cleerly set down in scriptures to the understanding of the spirituall; as the history of all the Bible, & the practise of the Apostles, and primitive churches already alleged, do plainly shew; and I am sure you will not deny, but they were *spirituall*.

Wheras you would prove, they are not clearly set down to the vnderstanding of the spirituall; because *thousands of ministers & people of the church of England, are of contrary iudgement* to vs: first, we have many testimonies of your own ministers for the things that we defend against you, as in this and other books we have manifested. Secondly, if we had no such testimony, yet what do you but make your selves judges in your own cause; that though we bring never so playn evidence against you from the word; yet

1 Pag. 3. 4.  
5. Answ.  
to Mr. Hild.  
Mr. Iak.

yet if you see it not, or will not see; it must not be needfull for salvation; More vnfound and popish doctrine hath seldome been taught. But I leave vpon you the saying of Christ vnto the Pharisees; *If you were blind ye should not have syn: but now ye say, WE SEE; therefore your syn remaineth. Ioh. 9. 41.*

And whereas you further bring against vs, *forreyn churches*, & special persons the *chiefest lights of this age*: first mind whither this be not also a ground of Popery, so to presse humane authority; and whether the Papists cannot for many of their heresies, allege the ancient fathers, (the *chiefest lights of their ages*); whom your selves I suppose will not deny but to be spirituall, seing their testimonies are often alleged by your church in pulpits and in print.

Secondly, this your dealing is such, as both the better sort of the late Fathers refused (as Augustine for example, <sup>†</sup>who was of mind that Councils, Bishops &c. ought not to be objected, for triall of controversies, but the holy scriptures onely,) & the very superstitious Popelings themselves have condemned, saying that *'We are rather to beleev one private faithfull man then a whol Council, and the Pope (himself;) if a man have better authority & reason on his side.*

*† August. con. tra Maxim. l. 3. c. 14. Nec ego Nicenā Synodū tibi, nec tu mihi Ariminensem debes obicere: Scripturarum auctoritatibus res &c.*

Thirdly, your objection and pleading against vs, is much like as if the Iewes should have objected against Christianity, thus: It it not needfull to salvation to beleev, that Iesus who was crucified is the Christ; for then it would be cleerly set down in scripture to the vnderstanding of the spirituall: *Dan. 12. 10. Prov. 8. 9.* but that it is not; for the thowlands of priests and people of Israel, Gods own people, among whom are the chiefest lights of this age, Rabbines, expounders of the Lawe, &c. which are vndoubtedly spiritual; are of contrary judgement to

*1 Panormitan de electio, et elect. potest. c. signif.*

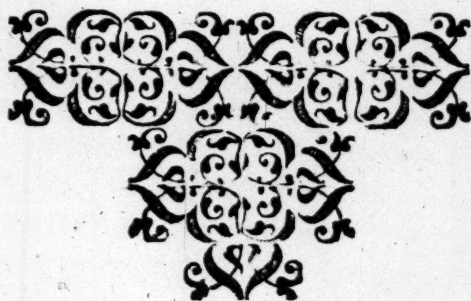
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you his disciples. *Iohn. 7. 47. 48. 49. 52.*

Fourthly, as (as I have before answered) forreyn churches, and the lights in them, have cleerly seen the things we stand for, and do assent with vs, towching separation from Antichristianisme, gathering into and walking in a holy communion of Saints, and other points of greatest moment between you and vs, as their *Harmonie of Confessions*, besides other particular books in my, do testify. If you object, their particular judgement of your churches estate, I answer, that is not needfull to salvation, therefore they may misse in it, and yet be spirituall: for if men in their own churches professe and walk in the truth so farr as God gives them to see; and think better of other churches then they do deserve, such errors even the most spirituall are subiect vnto.

It was cleerly revealed in scriptures that the Gentiles should be called under the Gospel; *Deut. 32. 43. Gen. 12. 3. Psal. 67. and 117. Isi. 11. 10.* Christ himself plainly confirmed and commaunded it, *Mat. 28. 19. Ioh. 10. 16. Act. 1. 8.* Yet the Apostle Peter himself, and many other spirituall men, perceived it not, til in more speciall and particular weise, it was to them revealed. *Act. 10. 14. 28. 34. 35. and 11. 2. 3. 18.* As Peter and many other godly then, fayled in esteeming worse of the Gentiles then they should: so learned & godly men now may fayl, in esteeming better of your estate then it doth deserve.





*The 5. Argument*

**V**V *Whatsoever church is the mother of the faithful, is a true visible church. But the best of our assemblies are &c. Ergo true visible churches.*

*The proposition is true, because that regeneration and new birth, is onely ordinarily wrought by the word preached, Rom. 10. 8. 17. Iam. 1. 18. 1 Pet. 1. 23. Which is onely and ordinarily found in the visible church. Gal. 5. 26. Isa 1 Ioh. 3. 5.*

*The assumption is true, because many are ordinarily new born in our best assemblies, by the ordinance of preaching in publick use and force; as appeareth by Mr Iohnsons foresayd confession, as also by the meanes of the causes and means ordyned by God to beget faith in the hearers, and the efficacie thereof, Isa. 55. 11. Rom. 10. 17. and lastly, by the infallible effects of faith, and fruits of the spirit, appearing in the true members of our best assemblies, Gal. 5. 6. 22.*

*Answer.*

**H**ere you seem to bring a new argument, though it be but the old, in a new coat: for take away this mantle wherewith your Maior is clothed; *The mother of the faithful*; and all the rest wilbe but *regeneration and new birth*, wrought as (you say) by the preaching in your best assemblies. which things we heard in your third argument, & there refuted. As you here vrge them agayn, I further answer; first to your proposition. *Whatsoever church* (say

you) *is the mother of the faithfull, is a true visible church.* But Israel (say I) in her idolatrous estate, was *the mother of the faithfull*; yet was she not in that estate *a true visible church*: therefore your proposition is not true.

That Israel then was the *mother of the faithful*, appeareth by the words of the Lord, *Plead with your mother.* Hos. 2. 2. That they which were willed thus to plead, were the *faithful*: appeareth by their names † *Ammi* and *Ramah*, that is, *My people* and *she that hath obeyed mercy*. That yet notwithstanding, this mother was not *a true visible church*, appeareth by the Plea to be made against her, *'She is not my wife, neyther am I her husband*: her estate being (as elsewhere is sayd) \* *without the true God*; and her childre that continewed in her idolatrie, should *'obey no mercy*. Thus you see a church may be sayd to be the mother of the faithfull, & yet not be a true church of God.

You would confirm the *proposition* to be true, because regeneration and new birth is ordinarily wrought by the word preached; which is onely and ordinarily found in the visible church. I answer, the word preached is to be found also in the false church; as among Papists, Anabaptists &c. as ordinary if not more ordinary then in many of your assemblies: and although there be not such or so many truths taught among them, as are among you; yet the word that is taught, hath effect for sanctification of life, in as great measure, as ordinarily appeareth in your Church of Engl.; where so much profanenes reigneth, as all men see and know.

The church of Rome, is as your selves professe, a false church: yet doubt I not, neyther do I think you doubt, but sundry children have been born vnto God by that harlot. The church of England, is as we professe, a false church, your Ministry also false: yet God which brought light

answered.

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light out of darknes, hath brought forth, (I doubt not,) & saved many of his deare children among you. But let not this embolden the rest, to continue with you in your false estate: least they find no mercy with the Lord, because they be children of fornications.

To your *assumption* then I answer; as you first set it down, I graunt it; yet will not your conclusion folow: for it may be a *mother of the faithfull*, and yet *no true visible church*, for the reason foresheved. But as you afterward explyn your self, saying; *the assumption is true because many are ordinarily new born, &c.* I deny it thus to be true: because neyther is a new birth *ordinariy* to be had among you, neyther have you Gods *ordinance of preaching in publik use and force*. If your people were truely regenerate they would not syn; mistake me not, I know the remaynders of syn dwell in the best men, and draw them to do that they neyther <sup>†</sup>would nor ought; but as th<sup>e</sup> Apostle sayth, <sup>† Rom. 7. 5.</sup> *He that is born of God synneth not.* And seing so many and great synns reign in your best assemblies, how can yow say you are regenerate? For I have before manifested, that ordinarily people are kept & continued among you, in an vnholly cōmunion with the wicked & irreligious, and nourished with superstition and idolatry: these & the like things are no tokens of true *regeneration*. <sup>1. 1. Ioh. 3. 9.</sup>

Mr Johnsons confession, is \* before treated of: and wil <sup>\* pag. 66.</sup> not import that which you would infer.

The *causes and meanes ordeyned by God to beget faith*, are not by *Esa. 55. 11. Rom. 10. 17.* proved to be among you. For ther is spoken of the *word going out of the Lords mouth*: but your Ministers are not the Lords mouth, because they have not from him their calling, sending, and authority to preach, but have it from his enemy Antichrist; and (as the Apostle sayth) <sup>\* Rom. 10. 15.</sup> *how shall they preach*

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except

*except they be sent?* Neyther are they as *the Lords mouth*: because they separate not the precious from the vile. *Ier.* 15. 19.

*¶ ver. 6.*

*¶ Ioh. 14. 15.*

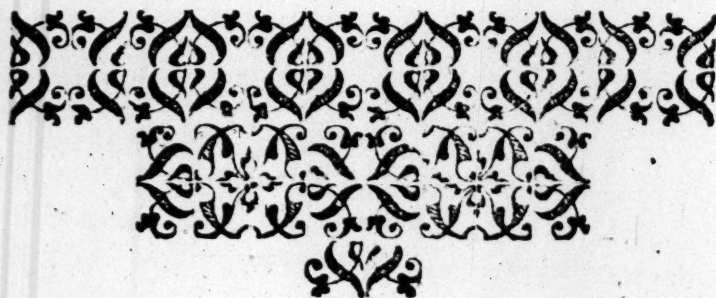
*¶ 15. 10.*

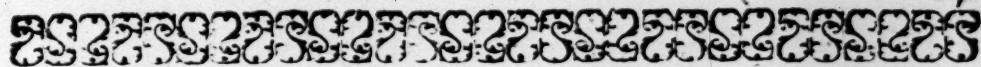
*¶ Gal. 5. 19.*

*20. 21.*

*¶ 1 Cor. 5.*

Neyther are the *infallible effects of faith &c.* proved by *Gal. 5. 6. 22.* to be in *the true members of your best assemblies*: For seing *faith* is there † sayd to *work by love*, and there is no *love* of Christ, vnlesse men † *keep his commaundements*, & his commaundements are not kept in your idolatrous assemblies: it cannot be affirmed that you love the Lord, if so you continue in syn; or that you have true faith. But rather, seing the contrary works of the flesh, which the Apostle there mentioneth, † *adultery, fornication, &c. idolatrie, witchcraft, hatred, &c. contentions, seditions, heresies, &c.* are found in the true members of your church, ( for all among you are baptised, and all baptised are true members; ) you are more rightly to be reputed vnregenerate and vnsanctified, in that your synfull and confused estate. Neyther have you Christs \* power in your *best assemblies*, to cast out the wicked from among you: but they are fostered, fed, and blessed, with your word, prayers, sacraments &c. and such as absteyn from your idolatry, and from communion with the wicked; you hate, reproch, excommunicate and persecute: that your church, is in deed, a mother to the profane, but a stepmother to the faithfull.





*The 6. Argument.*

**T**Hose churches for whom the churches of God reioyce, are true Churches, 2 *Thef.* 1. 4.

But our best assemblies are such, for whom the churches of God reioyce.

*Ergo.*

The reason of the proposition is, because the churches of God have the spirit of discerning; a true church and ministry from a false; as *Ioh.* 10. 27, 5. *Mat.* 24. 24. *1 Cor.* 14. 32. and *10.* 15. *1 Ioh.* 4. 1.

The assumption is true; because all the churches of God, reioyce in our best assemblies; and have given vs the right hand of fellowship, and testimony of a true church; having ioyned our publick confession with their Harmonie.

*Answer.*

**T**HIS argumēt is one & the same, with the third of your first *Considerations*, save that it hath gotten the fashion of a syllogisme. The insufficiencie of this reason, I have there shewed, and thither do referre the reader. Further here I answer, that you turn the testimony of the reformed churches, to your best advantage, yet neither with equity, nor good successe. For they ioy not for your best assemblies, more then for your worst, but for your church in generall, and the confession of the same. They reioyce for every Bishop, Priest and Deacon, and for every Parish that maketh such confession, as *Bishop Iewell* in his *Apologie* hath set downe: part of which *Apologie* they have vnited with their *Harmonie*. And why bring you them as approving your best assemblies onely?

Your

Your Lords the Prelates may truly say you do them wrong; to apply vnto your selves the applause which other churches give to their Apologie. They wil tell you in your own words, *the churches of God have the spirit of discerning a true Church and Ministry from a false*. But the reformed churches have discerned the nationall church of England, (wherof the Archbishop of Cant. is Pastor) to be a true church; they have discerned the *Diocesan Bishops* in England, as well as the *Parish-priests*, to be true Ministers; and rejoyce as well for their *Sees*, as for your *Parishes*, having joyned these all alike in their *Harmonie*. And what wil you (*that suffer so many things for separating in your church, as you sayd,*) answer to your right reverend Fathers, against whom like vnnaturall children, you have striven so long, and would have them with their jurisdiction put out of your church, that the Parish priest or Deacon might Lord it alone.

More particularly I answer: your first proposition is vnsound; and cannot be proved from the scripture you allege 2 *Thes.* 1. 4. from which text you must conclude on this fashion. Paul and Silvanus and Timotheus rejoyced of the Thessalonians in other Churches of God, because of their patience & faith in all persecutions &c. Therefore the reformed churches rejoycing for the church of England, it must needs be a true church. The consequence is denyed. True churches may err in their judgement of an other church, especially if they be not rightly informed of the state therof; as the reformed churches are not by that your Apologie. Moreover he that mindeth the things recorded of that church, 1 *Thes.* 1. 3. 6. 7. 9. &c. & the different estate to be seen in your Church: may soon perceive there is no like cause of ioy for you as for them; that if there be a like effect, it is in error.

The

The reason of your proposition, is no better confirmed by the scriptures you allege: For when Christ sayth Ioh. 10. 27 5. *My sheep hear my voyce, and they will not follow a stranger;* doeth he send his sheep to other flocks, to try their shepheards by; or if I see my shepheard to be a thief, a hireling, a wolf; must I commit my sowl vnto him, because other shepheards will give him the right hand of fellowship? In the other scriptures, say not the Apostles to the particular churches, and persons, *' iudge ye. what I say? † try ye the spirits and beleev not every spirit?* But you would not have our selves to iudge or try, but to send oversea, and heare what other churches iudge; if they approve we must not disallow. You may as wel bid vs, put out our own eyes, that other men may lead vs; and as soon wil we follow you in that, as in this your popish counsel. We have learned to live by \* our own faith, & <sup>1 Cor. 10. 15.</sup> know that <sup>† 1 Ioh. 4. 5.</sup> every man shall bear his own burden, & answer for himself to God. <sup>\* Hab. 2. 4.</sup> <sup>† Gal. 6. 5.</sup>

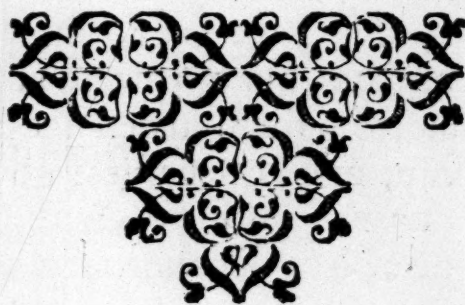
But you wil tel vs, if we can judge & discern the true church: others can do it also, and better. I answer, I may err in iudgement, & so may others, even whol churches; therefore let every man look how he judgeth, and how he dependeth on other men: and let every mans judgement be tried by the scriptures. For this cause we say vnto you; seing we have sought for the judgement of other churches, but can get no answer: procure you some reasons from them, in defence of your church, ministry, worship, and ecclesiastical government: & if by Gods word they can iustifie those things, and evince that we have done evill to depart from you: we wil return vnto you. Otherwise if they rejoyce never so much for your estate: we are verily perswaded, that both they and you haue more cause to mourn, for the many abomina-

tions that are among you.

To conclude, consider in an example, the weight of your argument; for by the like reason the envious ministers in Pauls time, mought thus have justified themselves.

That ministry and ministration for which the Apostles of Christ rejoyce, is true; to be obeyed, and continued in. But our ministry and ministration is such, as for it the Apostle Paul reioyceth, yea and wil rejoyce, Philip. 1. 16.~18. Therefore &c.

If you answer the Apostle reioyced for the preaching of Christ, not for the envious affection of the preachers; who might be damned themselves, notwithstanding their true doctrine: it is true. And so mynd I, for the reformed churches. They reioyce for the many truthes you professe against Popery, (as we also do the like,) yet may you neverthelesse perish for your false constitution, idolatrous worship, popish hierarchie, and other transgressions that are among you. Amend your lives therefore, and turn your feet into the wayes of peace; for if you rely vpon man, and make flesh your arm; & will not hear the word of the Lord, that condemneth your iniquities: you shall perish in your synns, and other churches shall not be able to excuse or save you.



That



*That the Preachers of the best assemblies of the Church of  
England, are true ministers of Christ.*

*ARGUMENT I.*

**T**He preachers after whose publick and powerful doctrine, of the  
Word, doe ordinarily follow repentance, conversion to God,  
saving faith in Christ, love to the brethren, and other fruits of  
the spirit Gal. 5. 6. 22. in the hearers, are true ministers of God  
and of the visible church:

But after the doctrine of Gods Word taught by the preachers of  
our best assemblies, doe ordinarily appear the fruits of the spirit in  
the hearers.

Therefore the preachers of our best assemblies, are true ministers  
of Christ.

The Proposition is proved, because onely the Word that God doth  
send in the mouth of his ministers, is ordinarily effectual for these  
things, Ier. 23. 22. Esa. 55. 11. Mat. 7. 20. Luk. 1. 76. Ioh.  
10. 1. 2. I Cor. 9. 1. 2. & 4. 15.

The assumption is proved by the\* answer to the assumption of the\* proof. f  
4. argument for the churches.

*Answer.*

**O**Ur separation is from your Church consisting of  
many assemblies, all compact into one body; and  
from all your Ministry both Prelacy & Priesthood. We  
cannot tel which assemblies or Ministers be best; for they  
that seem best, may prove to be worst, because they most

deceive the simple: the wolf that comes in a sheeps coat, is no whit better than he that cometh in his native hiew: but he may do more harm, in that he is disguised. Reason would perswade vs, that the Bishops are *the preachers of your best assemblies*, for they have greatest dignity, fatherhood and authority in your church: they preach in the highest and most honorable assemblies of the land; they are most careful to observ their *oath of due obedience*, to keep the canons orders lawes and ceremonies of your church, and set themselves against such as secretly vndermine the state of the church and ministry of England, yet openly stand members and professed friends of the same. They and their assemblies, are best ordered after the constitution and lawes of your church. So that to speak as I think, I know not which assemblies be best, where the Leven hath sowed the whol lump; though I can guesse w<sup>ch</sup> you doe mean: but playn dealing about your ministers and assemblies would have beseemed you best. Tel vs therefore (when you next write) what ministers you mean; whither the Bishops, Deanes, Doctors &c. that are in the cathedrall churches; or the Doctors & Divines that are in your vniversities; or the Parsons, Vicars, Lecturers, that are in your Parishes? Againe what Ministers they be, whither Apostles or Prophets or Evangelists or Pastors or Teachers; for all these are ministers, Ephes. 4. and meet it is to know your meaning: for though Apostles and Pastors be both ministers ordeyned of Christ, yet if one will say, every Pastor is an Apostle, he is but a liar. So you see it is needfull that we ransack these your ambiguous and generall termes. Now for your argument; first I answer to the proposition, that though these fruits you mention, do many tymes follow the doctrine of Christs ministers; yet not theirs onely, nor alwayes. Not one-

ly, because other men that are not in office of Ministry, may by exercise of their gifts work such fruits, as appeareth 1 Cor. 14. 1. 31. 3. 24. 25. &c. I appeal also to yourself, whither you think not that your best ministers, though silenced, or degraded, from all ministeriall office: may not, when they teach, work repentance, faith and other fruits of the spirit.

Neyther do these fruits *alwayes* follow the Doctrine of true ministers; for Noah preached 120. yeares, yet followed ther not faith and repentance in the old world: Christ himself preached to Chorazin and Bethsaida; yet left † the *voe* vpon them; and complayneth, ( in Esaias )<sup>† Mat. 11. 20. 21.</sup> that 'he had laboured in vayne, among the Iewes: & of Israel<sup>Isa. 49. 4.</sup> it is sayd, \* *All the day long have I stretched out my hand to*<sup>\* Rom. 10. 21.</sup> *a disobedient and gaynsaying people.* To reason therefore from the effects, this man wrought faith by his teaching, therefore he is a true minister; or this man wrought not faith by his teaching, therefore no true minister; is vnfound, and vnconcludable by the scriptures.

The proofs of your proposition being examined, will be found too light for your purpose; if you mean that the officers doctrine onely, or alwayes, is effectuell for these things, to weete, *repentance, faith &c.* often I know it is; & always it hath effect, eyther to life or death in the hearers.

Your scriptures are, *Ier. 23. 22.* which sheweth what true prophets should labour to do, namely to turn synners from their evil way &c. ( wheras the false prophets did otherwise, *Ezek. 13. 22.* ) but proveth not, that the prophets onely did this; for the Priests and Levites did it also, *Mal. 2. 6.* yea private men may often turn their neighbours from evil. *Lev. 4. 27. 28. and 19. 17. Prov. 31. 26. Mal. 3. 16. Mat. 18. 15. Iam. 5. 19. 20.* neyther proveth it, that the prophets alwayes did this; for Esaias cri-

eth; Lord who hath beleevd our report? Isa. 53.  
 1. and it is written, that the Lord testified to Israel by all the  
 Prophets & by all the Seers, saying, turn from your evil wayes &c.  
 neverthelesse they would not obey, but hardened their necks &c.  
 2 King. 17. 13. 14.

† Exod. 5.  
 6.

The next place Isa. 55. 11. sheweth the nature of Gods  
 word, which is effectuall to make better or worse, as he  
 wil that sendeth it: not alwayes to convert, for † Pharaoh  
 was hardned by it; nor onely by the officers, for this ho-  
 nour is to all the Saints, to have the high acts of God in their  
 mouthes, and a two edged sword in their hands, to exe-  
 cute vengeance in the heathens, and corrections among  
 the people &c. Psal. 149. 6. 7. 9.

12 King. 17.  
 13. 14.

The fruits wherby false prophets are known from true,  
 Mat. 7. 20. are not the effects of their doctrine by conver-  
 ting men onely; for so, many true prophets heretofore  
 should have bene judged false: but the doctrine it self, &  
 the works of life and conversation, are the prophets fruits;  
 which also may both be good, in them that have no of-  
 fice at all.

The next place Luk. 1. 76. speaketh in particular of  
 Iohns extraordinary office, and work wherin God im-  
 ployed him; and proveth your purpose no more then the  
 other.

Iohn. 10. 1. 2. speaketh of lawfull enterers into the sheep-  
 fold by the door, and of theeves that clime vp an other  
 way. What this will say for your ministers I know not,  
 vnlesse to prove them theeves; for their entrance into the  
 ministry by the door, that is, by Christs ordinance in  
 his church they cannot shew; no lawfull office nor cal-  
 ling have they to witnesse for them. Yea they are asha-  
 med of their office, calling, & entrance by the Bishops, &  
 secretly doe disclaym that to their people, and pretend  
 their

answered.

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their gifts, graces and effects, for proof of their ministry, as many of vs that have dealt with them, do know: But what say I, *secretly*? nay openly & in print they have yeelded, that <sup>†</sup> *they enter not in by Christ, but by a popish and unlawful vocation*. The like seemeth to be closely implied in these your arguments, where you neyther name what office your preachers have, nor how lawfully they come by it, as the reader may observe

† 2 Admon. to  
the Parliam.  
f. 16.

The words of th<sup>e</sup> Apostle, 1 Cor. 9. 1. 2. & 4. 15. shew two things, <sup>1</sup> a lawful office of Apostleship, <sup>2</sup> and Gods blessing upon his labors in that office: neyther of which can be shewed by your ministers; neyther proveth it your proposition more then the other places. For I hold with you, that Gods lawfull ministers, are the principal and most excellent ordinary outward meanes, for to work repentance, faith &c. but not the *only*, as you would hav it.

The *Assumption*, namely, that such effects doe follow your preachers doctrine is denied. You refer vs for proof therof, to that which you wrote before: & I also refer the reader, to that which is before answered. And here I wil add a further demonstration, that true repentance can not follow your preachers doctrine, in as much as they teach not true repentance, neyther can teach it, because their mouthes are mouzled by your church, that they may not speak. For thus 'it hath enacted.

† Constitut.  
and Canons  
ecclesiast.  
1603.

\* **Whosoever shall hereafter affirm that the form of Gods worship in the Church of England established by law, and conteyned in the book of Common prayer &c. is a corrupt, superstitious or unlawfull worship of God, or conteyneth any thing in it, that is repugnant to the scriptures, let him be excommunicated ipso facto, and not restored but by the Bishop of the place, or Archbishop, after his repentance and publick**

† Canon. 43

publick rebocation of such his wicked errors.

Can. 5.

Whosoever shall hereafter affirm that the rites and ceremonies of the Church of England by law established, are wicked, antichristian or superstitious, or such as being commaunded by lawfull authority, men who are zelously and godly affected, may not with any good conscience approve them, vse them, or as occasion requireth subscribe vnto them; let him be excommunicated ipso facto, and not restored vntil he repent, and publickly reboke such his wicked errors.

Can. 7.

Whosoever shall hereafter affirm that the goberment of the Church of Engl. vnder his Maiestie by Archbishops, Bishops, Deanes, Archdeacons and the rest that do bear office in the same, is antichristian or repugnant to the word of God, let him be excommunicated ipso facto, and so continue vntill he repent and publickly reboke such his wicked errors.

Can. 8.

Whosoever shall hereafter affirm or teach that the form and manner of making and consecrating Bishops, Priests, and Deacons, conteyneth any thing in it that is repugnant to the word of God &c. let him be excommunicated ipso facto, not to be restored vntil he repent and publickly reboke such his wicked errors.

These and the like constitutions, hath your representative church of England made for maintenance of their worship, ministerie, ecclesiastical government, rites, ceremonies &c. against which your forward preachers heretofore so earnestly inveighed, as being corrupt, vnlawful and antichristian: but now behold their mouthes ar shut, they may not preach repentance for the many abominations that are among you; if they doe, they ar excommunicated

nicated *ipso facto*, and then are they neyther officers nor  
 members of your church. Wherefore your ministers ar  
 eyther fayn to hold their peace, and be such as the Pro-  
 phet <sup>†</sup>complayneth of, that *rise not up in the breaches, nor*  
*make up the hedge for the howse of Israel, to stand in the battel in*<sup>†Ezek. 13. 4.</sup>  
*the day of the Lord;* or els they preach for defence of  
 your own invented worship, pompous clergie, and lau-  
 dable ceremonies; and are such as the prophet blameth  
 for <sup>†</sup>having seen a vayne vision, and spoken a lying divina-  
 tion, saying, the Lord sayth it, albeit he hath not spoken.<sup>Ezek. 13. 7.</sup>  
 What reward thē can they expect for their preaching,  
 but as the Lord there threatneth, that <sup>\*</sup>his hand shalbe  
 vpon them, they shall not be in th'assembly of his peo-<sup>\*vers. 9.</sup>  
 ple, nor written in the writing of the howse of Israel.  
 Wherefore if there be any weight or soundnes in this  
 your argument, it may be returned vpon you thus. The  
 preachers after whose publik doctrine doe ordinarily fol-  
 low impenitency, and continuance in an evil and idola-  
 trous estate of life in the hearers; ar not the true ministers  
 of God. But after the doctrine of the preachers of your  
 best assemblies, doe ordinarily follow and appear impeni-  
 tency, idolatry, & other fruits of the flesh in the hearers:  
 (as is proved by the answer to this, and to the assumpti-  
 on of your 4. argument for the Churches.)

Therefore the preachers of your best  
 assemblies, are not the true  
 Ministers of God.





*The 2. Argument*

**S**uch Ministers as have promise of salvation in their present standing, are true Ministers of Christ.

But so have the ministers of our best assemblies; Ergo. &c.

*Proof of the assumption*

Because the promise of salvation is given to such Ministers as  
1. are faithfull and wise stewards, giving the household meat in due season. Mat. 24. 45. 46.

2. build gold silver or stubble on the foundation. 1 Cor. 3. 12. 15.

3. continew in taking heed to themselves & unto learning 1 Tim. 4. 16.

4. feed the flock willingly, of a ready mind, as ensamples, 1 Pet. 5. 4.

5. turn many sowles to righteousness. Dan. 12. 3.

6. Ezek. 3. Thou shalt save thine owne soul.

But these things do the ministers of our best assemblies: Ergo.

*Answer.*

**T**He assumption of this argument I deny; & wil consider the 6. reasons that you bring to prove it.

1. are faithfull and wise stewards &c.] but your ministers are your Lord Bishops stewards or bayliffes, not the Lord Christs; by them their mouthes are opened and shut agayn. For let them shew when, where, & how God gave the stewardship and key of the house to them, as he did  
to

to † *Eljakim*, This should be first cleared, before they presume to administer as stewards. Did not the *Bishop* (after they had promised their reverend obedience vnto him) say vnto ech of them, ' *Receive the holy Ghost, whose synns thou doest forgiv they are forgiven &c. & be thou a faithful dispenser of the word of God, &c?* Thus have they their stewardship or office of dispensation, from their spiritual Lord, and reverend Father the Prelate; who by his presuming to give the Holy Ghost, should seem to be \* *Christ*, or rather, as I think † *Antichrist*: but say you whither he be, when you next write. As is their calling, such is their administration: for, they feed not *Gods household*, but confuse assemblies, wherein are many profane, such as Christ calleth † *dogs and swine*, unworthy to be at his table; though your stewards admit them to the table of your church, to your most holy actions.

Neyther give they them *meat in due season*; for such diet as is meet for them, to rebuke them for their idolatrous estate, they give them not; false doctrines many they give them to feed on, and such meats Christ never left for his household. Finally, if the Bishops silence them, & set unpreaching priests in their places, they feed their flocks no longer, but leave them to the wolf. And are these your faithful stewards? They are such as was the steward *Shebna*, to whom the Lord sayd, *What hast thou to do here? I will drive thee from thy station.* Isa. 22. 15. 19.

2. *Build gold silver or stubble on the foundation.*] First ther is not yet a good foundation layd of your church; what then is your building? Ther is no good foundation, because your church never yet stroke a holy and orderly covenant with Christ, according to the rules of his testament.

Secondly they have not been called or sent of God to build, but eyther have intruded themselves, or els by the

† Isa. 22. 20.  
21. 22.

1 Book. of Ord.  
ders.

\* John. 20. 22.

23.

† 2 Thes. 2. 4.

† Mat. 7.

1 See a catalogue of them, in answ. to Mr. Iac. pag. 158.  
&c.

Bishops, the Lords of your harvest, have these your laborers been thrust forth.

Thirdly they build much *stubble* in deed, little *gold* or *silver* that will endure the *fyre*; let the frame and constitution of your church, the worship, ministry and government thereof, be brought to the trial of Gods word, & it will burn these things to ashes. Yet if your ministers wil be content their works shall burn; and wil vpon the true foundation build better: they may through the mercy of God be saved, which I hartely wish vnto them all.

Ezek. 13. 10  
Etc.

verse 14.

Otherwise, thus sayth the Lord; <sup>†</sup> *Because they have deceived my people, saying PEACE and there was no peace; & one built up a wall, and behold the others daubed it with vntempered mortar: say vnto them which dawb it with vntempered mortar, that it shall fall; I wil destroy the wall that ye have dawbed with vntempered mortar, and bring it down to the ground, so that the foundation thereof shalbe discovered, and it shall fall, & ye shall be consumed in the midds thereof, and ye shall know that I am the Lord.*

3. *Continue in taking heed to themselves and vnto learning.]*

First, these words were spoken to one, that had a lawful office, calling and entrance: and so serveth nothing for your ministers, that want all these. Secondly by *\*learning* is meant *teaching* of the people, (as the words folowing also shew;) which he willeth Timothee to *continew* in: but this your ministers doe not; for the doctrine that is most needfull for the present state of the people, they teach not; besides, if their Lords the Bishops forbid them, they continew not with their flocks, nor their flocks with the; but an other hireling comes in their place.

\* διδασκα-  
λίας.

4. *Feed the flock willingly &c.)* First Christs flock is of  
sheep,

\* *sheep*, not of carnal worldlings,atheists, blasphemers, *†Iob. 10.*  
and other like wild beasts of the forrest: Christ would  
not have his childrens bread to be cast vnto dogs;as your  
ministers apply their word & sacraments,to the most pro-  
fane and their seed .

Sccondly to <sup>†</sup>feed importeth also, to <sup>†</sup>rule and govern; but <sup>†</sup>ποιμαίνων.  
that your ministers doe not: both they and their flocks ar <sup>†</sup>Mar. 2.6.  
subject to other Lords & governours, the Prelates, which <sup>†</sup>Rev. 2.7.  
love preeminence, and have authority over your church  
to suspend, silence, and excommunicate priests & peo-  
ple. If the flocks of your Ministers were Christs sheep,  
they would not hear the voice of strangers. *Ioh. 10. 5.* But  
the people of your parishes, if the Bishop depose their  
shepherd, and set a wolf or a blind guide over them, they  
submit vnto him, and take him for their priest; and their  
former shepherd feeds no more, but gives place to the  
stranger. *O idol shepherd, that leaveth the flock, Zach. 11. 17.*

5. *Turn many sowles to righteousness*). The contrary is true: they hinder many sowles from righteousness, by preaching against the truth and witnesses therof, by pleading for *Baal*, and toleration of the evils that are among you.

6. *Ezek. 3. Thou shalt save thine own soul.*) This was conditional, if he warned the wicked of the evil way wherein he walked; *vers. 18. 19. &c.* which your ministers doe not, (as before is shewed,) but strengthen the people in an evil way. How then shall they save their soules? Agayn this was spoken to *Ezekiel*, who had a lawful office, calling, and sending from God, *vers. 1. 4. 11. &c.* and you should first have proved that your Ministers have these; and then you might have spoken of their administration. But seeing they have neyther true office, lawful calling, nor good administration: your conclusion is amysse, for the premisses do not prove it.



*The 3. Argument.*

**T**Hose ministers by whome the Saints are gathered, which do the work of the ministry, which edify the body of Christ, are the ministers of Christ. But such are the Ministers of our best assemblies: Ergo.

The proposition is made manifest by Ephe. 4. 11. 12. Where it approves that these works are proper effects of the publick ministry given by Christ: also none can ordinarily build up Gods church, but such as God giveth to this end. 1 Cor. 3. 5. 6. 9. 10.

The assumption is proved, because the ministers of our best assemblies, doe gather the Saints from the reprobates, making a manifest separation, and being gathered, doe build the body of Christ in godlynes, by their ordinary preaching in these assemblies.

*Answer.*

**T**He assumption or 2. part of your argument that such are the Ministers of your best assemblies, is denyed; for these reasons.

1. In Ephe. 4. it is sayd, *He*, (that is *Christ*,) gave: but your ministers are given by the Bishops; and for disobedience to them, are taken away agayn from your parishes: Christ never gave such hirelings.

2. The ministers mentioned in Ephe. 4. are *Apostles*, *Prophets*, *Evangelists*, *Pastors* and *Teachers*. Your ministers are none of these, but *Priests*, *Parsons*, *Vicars*, &c. whose very names (besides their offices, callings &c.) shew them

to be from Antichrist.

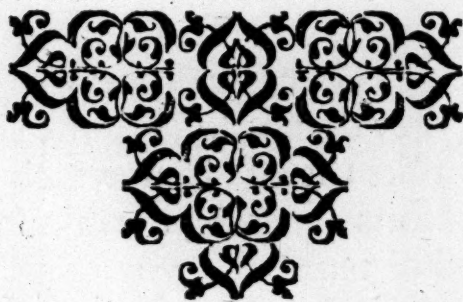
3. Your ministers *gather not the Saints*, but persecute & scatter them; as we know by experience: they gather (or keep being gathered) a confused idolatrous multitude; such as is in their parishes: the right way of gathering a church by separation from the world, they know not, or wil not acknowledge.

4. They do not the *work of Christs ministry*, which is aright to dispense the word, seales, censures &c. according to the scriptures: but the work of Antichrists ministry; in reading the service-book, marrying, burying, churching of women, and the like; as in your Leiturgie and other church-books are set down.

5. They edify not the *body of Christ*, but build and fortify the towr of Babel, their confused assemblies; which were constituted of ignorant idolatrous papists, & other profane, the very body of Antichrist: but the way of truth and such as walk therein, are evil spoken of by your Ministers, as their books, sermons, conferences &c. dayly shew. For all which reasons, the right conclusion of your argument should be this, that *the ministers* of your best assemblies, are the ministers of Antichrist.

To prove your assumption, you give vs your bare word, saying *they do gather the Saints from the reprobates, making a manifest separation* &c. This is to prove the same by the same: they doe so, because they do so; whereas all the world may see, they do not so. For the church of Engl., and parish assemblies therof, from which we have departed, consist of all sorts of persons; the ministers stand priests, by law to the whol parishes, wherof all are partakers of the holy things of God, every one baptized &c. & can you say, they are not then builded in and with your church? And for separation, we know your priests, nor  
the

the whol parish, cannot excommunicate any, be they never so blasphemous, wicked or licentious: that power is in the Bishops courts. And how few are excommunicated for their heresies, blasphemies, atheisme or wicked life, who knoweth not: but for wel doing, you have excommunicated many. And further, if any of your ministers should goe about to make a separation, or gather any other churches or assemblies, then are already by the lawes of the land established and allowed: they are *ipso facto* excommunicated, by force of the *Canon* of your church; made in a<sup>o</sup> 1603. *Can.* 9. 11. 12. So still the open wicked remayn edified with the rest in your church, and there is no such separation, as you against all mens knowledge doe pretend. Your argument therefore is no better, then as if *Ieroboams* priests should thus have pleaded; Those priests that teach Iaakob Gods judgements, and Israel his law, that put incense before the face of God, and burnt offrings vpon his altar, are the true priests of God: Deut. 33. 10. But these things doe we: Therefore we are true priests. If you say their assumption is false; the like is sayd of yours; and your works playnly prove your assumption most vntrue.





*The 4. Argument.*

**T**Hose ministers by whose ministry and preaching, the overthrow of the kingdome of Antichrist is effected, are the ministers of Christ. But such are the ministers of our best assemblies: Ergo the true ministers of Christ.

*The Proposition is proved, 2 Cor. 10. 4. 5. 2 Thes. 2. 8. Rev. 14. 6. 7. 8. & 18. 1. 2. & 11. 3. 11.*

*The assumption is manifest, for that the Ministers of our best assemblies have weakned and thrown down, and do still fight and prevayl against the kingdome of Antichrist, by the power of Christ; 2 Thes. 2. 8. and Satan cannot cast out Satan. Mark. 3. 23.*

*Answer.*

**T**Here is no cause or person so bad, but may have store of such arguments as yow bring for your ministers; wherein you assume and take for granted that which is most needful to be proved: & if we wil not beleev your bold affirmation, contrary to our knowledge & the truth of your estate, your ministry hath nothing to justify or confirm it.

The assumption of this argument I deny; for your ministers have not thrown down Antichrists kingdome, but sought rather to hold it vp. Here in sted of due proof, you tell vs it is manifest, for that the ministers of your best assemblies have weakned &c. the kingdome of Antichrist. Thus agayn you prove the same by the same; and say that is  
O manifest

*manifest*, which is most obscure and vnkknown vnto vs: And to discover your falsehood, I will briefly shew, how the scriptures that you bring for your *proposition*; doe disprove your *assumption*.

*The Weapons of our Warfare* (sayth the Apostle 2 Cor, 10. 4. 5.) *are not carnal but mighty through God, to cast down holds, casting down the imaginations and every high thing that is exalted against the knowledge of God. &c.* But the *Weapons* of your ministers *Warfare*, have been *carnal*, not mightie through God. For against the remaynders of Antichrists kingdome among you, they have sued long to Parliaments, that the arm of flesh might throw down the prelates, their courts and corruptions: but when the state hath not hearkned to them, what hav your ministers done but submitted themselves to their spirituall Lords; or at least weise ceased their warfare against them; and in their sermons and writings, have turned the edge of their sword against vs, that have departed from Babylon. And what have they thrown down by their preaching these half hundred yeares? Is their any of their Romish abuses, that they have got reformed? any one of the rable of antichristian officers, courts, canons &c. cast out of the church? Nay themselves now are cast out, if they speak or write any more against them, as they did in times past. Doe not all their people stand still in subjection vnder that Leiturgie, prelatie, priesthood and popish ecclesiastical government, which were set over them at the first? They have warred with the *Antichristians*, as did Israel with the *Canaanites*; when they were mixed among them, and learned their works, and served their idols, which were their ruine. Therefore are these enemies, become thornes to the sides, and pricks to the eyes of your best ministers and people, vexing them in the land wherein they

they dwell; as God did threaten. Num. 33. 55.

So when th'Apostle sayth, 2 Thes. 2. 8. *that the Lord shall consume ( Antichrist ) with the spirit of his mouth, and abolish him with the brightnes of his coming;* may we not hereby learn, that Gods spirit is not in your ministers mouthes, seing they have not consumed or abolished, the antichristian prelatie, & other abominations of that man of syn? nay it is evident they mainteyn Antichrist, for have they not all received their ministry from the prelates, & promised obedience to their Ordinaries? Yet your preachers were wont to say, the Prelates are antichristian. Agayn, if your ministers had in them the spirit of the Lords mouth, they would ere this time, have made a separation from the wicked, popish, and synful generation; for God sayd vnto Ieremie, \**if thou take away the precious from the vile, thou shalt be as my mouth.* But this doctrine of separation, your ministers will neyther teach, nor suffer to be taught; but lock vp the kingdome of heaven as much as they can, that men may not enter: they blame vs for nothing so much, as for separation, when nothing is more needfull to be done, if we wil keep the covenant of our God, and maynteyn that war which his own Majestie first proclaymed, between the womans seed, and the serpents, Gen. 3. 15. so vnlike your ministers be to the mouth of God. As vnlike they are also to those Angels & witnesses Rev. 18. & 14. & 11. which cried the downfall of Antichrists pompous church and ministry, and called all Gods children out of it, saying *Goe out of her my people;* but your ministers cry, that men should tary within, as the pot-<sup>† 1 Chron. 4.</sup> ters, that contrary to \* Gods commaundement dwelt with the King (of Babel) for his work: and such as are gone out, they labour to bring back agayn, saying that with them is the true doctrine of salvation; their errors ar not

<sup>1 Rev. 18. 4.</sup>

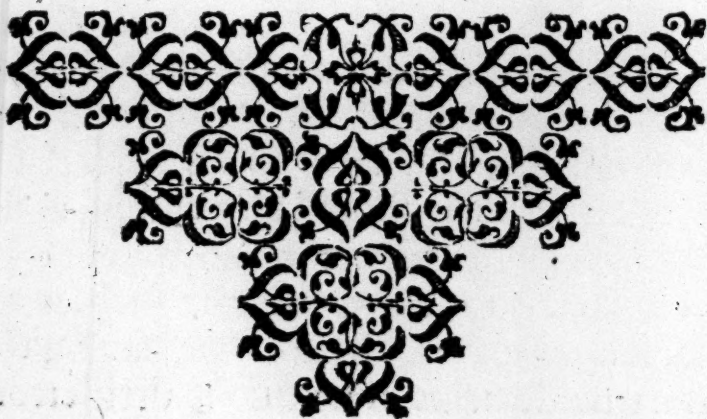
<sup>† 1 Chron. 4.</sup>

<sup>23.</sup>

<sup>\* Ier. 51. 6.</sup>

fundamental; their corruptions abolish not from Christ; all reformed churches approve of their church and ministry: & many such like Babylonian songs, have we heard among them. And wheras in *Rev.* 14. there followed an  
† *vers.* 9. 10. Angel, that with a lowd voice threatned all those † that worshipped the *Beast* and his *image*, & received his *mark* in forehead or in hand; your ministers themselves stand vnder that wrath, whiles the mark of the beast is so open in their foreheads, by that false ministry of *priesthood* which they have received from \* the *Bishops* whose vnlawful authority and jurisdiction they submit vnto, and teach men to do the like; in which respect they cannot excuse themselves frō worshipping the *Beast*; seing that hierarchy & prelacy, is by the light of Gods word, and by the attestation of the Christian reformed churches, and by your own confession heretofore, found to be Antichristian; if the *Pope* be *Antichrist*, and *Rome* be the throne of the *Beast*. Thus men may see, that your ministers ar farr from overthrowing *Antichrists* kingdome; and your self have shewed a good reason why:

*Satan cannot cast out  
Satan.*





*The 5. argument.*

**T**hose ministers which are the savour of death to the wicked, and of life to the godly, are the true ministers of Christ, 2 Cor. 2. 16.

*Such are the ministers of our best assemblies.  
Ergo true Ministers of Christ.*

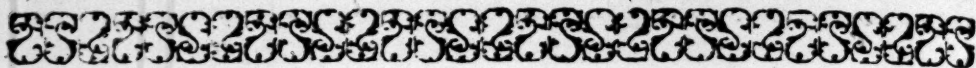
*Answer.*

**T**His naked argument, hath not a ragg to help to cover the falsehood of the assumption; wherfore it may soon be stript and let goe. I disprove that which you have assumed thus.

Your ministers are not the savour of death to the wicked, because they foster them in the bosome of their church; by their sacraments and blessings, confirm them in their synns; doe not excommunicate the profane or vicious livers, but let them remayn in mixture with the rest, and plead for such a people, to be the true church of God.

They are not the savour of life to the godly, because they preach not the way of life truely, by separating from idolaters and idolatry, and gathering to a holy communion in the faith and obedience of the gospel.

But whiles they persecute, preach, and write against Gods children, which practise the ordinances of his covenant; and by fayr pretexts and colorable reasons, seek to draw them back to their confused assemblies: they are like those whom the Lord reproveth thus; *And wil ye pollute me among my people, for handfuls of barley, and for peeces of bread, to slay the sowles of them that should not die, and to give life to the sowles that should not live, in lying to my people, that hear your lyes?* Ezek. 13. 19.



*The 6. Argument.*

**T**Hose ministers that ar hated of all men for the sake of Christ,  
are the true ministers of Christ; 1 Cor. 4. 9. 10. 11. 12. 13.  
2 Cor. 6. 4. 5. 6. 8. Mat. 10. 22.

Such are the ministers of our best assemblies,                      Therefore  
true ministers of Christ.

The MINOR is proved, for that they are hated of the most  
part, and of the most evil of all sorts, as were the Apostles and  
disciples of Christ.

Consider what I say, & the Lord give thee un-  
derstanding in all things. 2 Tim. 2. 7.

*Answer.*

**T**HIS your last reason comes all too late, and will help  
your ministry nothing. For by the discussing of  
your former arguments we have seen that your ministers  
can not prove their office, calling, or entrance into the  
sheepfold, by Christ: neyther administer they according  
to his testament, but after their own invented leiturgie,  
lawes, and canons. So that if they be hated of all men  
in respect of their *ministry*, they ar not hated for Christs  
sake; seing they have none of his Ministry. Hated it may  
be they are of many; so are Friars, & Monks, and the rest  
of Antichrists clergie; so it is written that the <sup>†</sup> *whore shall*  
*be hated, made desolate and naked, her flesh eaten, and she bur-*  
*ned with fyre:* but it is the cause, not the suffering, which  
makes the martyr. Wheras therefore your *minor* is proved  
by

† Rev. 17. 16

*answered.*

III

by a bare affirmation onely, that so it is; (as is your manner of disputing;) you must take a better course, & prove things otherwise, ere we will yield: for the Arrians and Anabaptists, and all sorts of religion, wil plead that both they and their ministers are hated for Christs sake: but every tree is known by the fruits.

Yet have you no such cause to complayn of *hatred*; for the ministry of your church, is approved and rejoyced for, (as your self whileare sayd,) of all the forreyn reformed churches in the world; and at home we know, how it is revered, honoured, and obeyed. Your chiefest ministers being acknowledged for *spiritual Lords, & right reverend Fathers*; the inferiour priests, as sound and excellent Divines, folowed & flocked after by the people. And how they are provided for by rich Bishoppricks, and fat benefices, all over the land; besids their dayly interteynment at great and rich mens tables; who is there among you that knoweth not. These are not signes of hatred.

Therefore, let him that readeth, consider indeed  
what you have sayd; and *the Lord*  
*give him understanding*  
*in all things.*

O England  
ISRAEL thy Prophets are like the foxes in the wast places. Ezek. 13.4.

## Positions concerning a true Church.

**I**Ntending to set down some arguments against the corrupt estate of the present church of *England*; I thought it profitable to prefix some few positions, as a ground, whereby thou mayst (good reader) judge the better of that which shalbe sayd. Yet mean I not to handle this point at large, which in so many other writings thou mayst profitably read: but onely to observe such principal things as may give light vnto the simple, who many of them mistake this doctrine of the Church, & erring once, are by seducers further led astray. The Lord reduce al his that erre, and stablish his servants in the truth for ever.

**T**HIS our Englishword **Church**, through custome of speech is commonly vsed for the *Temple* or place where people come together for the worship of God: but they that are any thing exercised in religion, know, that it also signifieth the *People*, which gather together for divine service; and this is the first & proper meaning of the word **Church**, as it is used to expresse the original scripture termes, *Kahal* & *Ecclesia*.

2. This name **Church**, we Englishmen (which came of the Saxons) have received frō the Saxon, German, & Dutich names **Cyzic**, **Kirch**, **Kerck**; whereby those nations now, do usually cal their *Temples* or meeting-places: but the people which come together in them, they cal the **Gemeine**, & the **Gemeinte**, that is to say, the *Communitie*; and we in our first English Bibles caled it, the **Congregation**

3. As all religion is learned out of holy scriptures, so the name and doctrine of the church, is from thence to be deduced; and there the Church is called in Hebrew <sup>a</sup>Kahal or <sup>b</sup>Kehillah, which signifieth a Convocation or Assemblie of people, and <sup>c</sup>Ghedah, that is to say a Congregation: in Greek it is named <sup>d</sup>Ecclesia, that is in like manner, a Convocation, or people called forth to an assembly, and sometime <sup>e</sup>Synagoge, that is a Congregation: which word is also vsed for the place wherein the people assembled. <sup>a</sup>Deut. 5. 22. <sup>b</sup>Deut. 33. 4. <sup>c</sup>Exod. 16. 1. Psal. 111. 1. <sup>d</sup>Mat. 16. 18. Act. 7. 38. <sup>e</sup>Iam. 2. 2. and in the Greek of the old Test. often. Deut. 5. 22. Exod. 16. 3. &c. <sup>f</sup>Luk. 7. 5. Act. 18. 7.

4. The Hebrue word *Kahal* is diversly vsed; sometimes more generally for a great or vniversal multitude, as <sup>g</sup>of nations and <sup>h</sup>of peoples; sometyes more particularly for an assembly of one nation, as of <sup>i</sup>the Israelites; sometimes for a part of them, as (k) the Elders and Governours; or some <sup>l</sup>of the tribes of Israel apart; or some <sup>m</sup>of all the tribes, even <sup>n</sup>men women & children: & indifferently for <sup>o</sup>any assembly, and this not onely of Gods people, but of Pheathens also and infidels. <sup>g</sup>Gen 35. 11. Ier. 50. 9. (h) Gen. 48. 4. Ezek. 23. 24. <sup>i</sup>Exod 12. 6. <sup>k</sup>1 Chron. 13. 1. 2. 4. 5. and 29. 1. 6. 2 Chron. 1. 2. 3. <sup>l</sup>2 Chron. 20. 4. 5. <sup>m</sup>2 Chron. 30. 10. 13. 25. <sup>n</sup>Ezra. 10. 1. <sup>o</sup>Gen. 49. 6. P Ezek. 27. 27. and 32. 22. and 38. 4. 7. &c.

5. Likewise the Greek word *Ecclesia* is of as large extent and signification; vsed sometime for <sup>a</sup>the Church generally; sometime for a <sup>r</sup>particular church or congregation in a citie; sometimes more particularly in <sup>s</sup>a house or familie; sometimes (in the Greek versio of the old testament) for an assemblie (t) of Governours, or company <sup>u</sup>of Prophets, or congregation <sup>x</sup>of the people: and finally for <sup>y</sup>any assembly lawful or vnlawful, of good men or of <sup>z</sup>evil. <sup>a</sup>Ephe. 5. 23. &c. Heb. 12. 23. (r) 1 Cor. 1. 2. <sup>s</sup>Rom.

26. 5. 1 Cor. 16. 19. Colos. 4. 15. 12 Chron. 1. 3. 19c. u 1 Sam. 19. 20.  
 2 Psal. 107. 32. 7 Ezek. 32. 3. Act. 19. 32. 39. 41 2 Psal.  
 26. 5.

6 These words thus general, are in more special sort both by the scriptures, and by vse of speech among all religious people, restreyned and applied to such Assemblies and Congregations as are called and gathered for divine exercises: and so our English name of **Church** is attributed peculiarly to spiritual or religious assemblies, caled *ecclesiastical*, and not to any other assemblies civil or political.

7. Of religious or ecclesiasticall assemblies generally considered, there are many sorts in the world; all disallowed of God, save one sort onely which he acknowledgeth to be his, & hath separated to him self from all the rest.

8. The many false sorts, may be reduced vnto fowr;  
 \* The assemblies of *Pagans* or *heathen people*, which professe some God, Gods, or Goddesses, whom they do worship, ignorantly, having <sup>a</sup> changed the truth of God into a lie, and so serving creatures, not (in deed) the creator, which is blessed for ever, Amen. <sup>2</sup> The assemblies of *Iewes*, who professe the true God (after a sort) & allow the writings of Moses and the Prophets, but abhorre Christ Iesus our Saviour, and reject the new Testament. <sup>3</sup> The assemblies of *Mahometists*, as Persians, Turks, Moores, &c. which professe also after their manner, that <sup>b</sup> one true God of whom Moses and the Prophets wrote, and acknowledge <sup>c</sup> Christ to be a Prophet sent of God, yea and the breath or Spirit of God, yet beleev they not that he is <sup>d</sup> God, or the <sup>e</sup> sonne of God, or saviour of the world, but

but follow the lies and fables of their false prophet *Mahomed*. 4. Finally the churches or assemblies of false *Christians*, which professe God and his sonne Christ, into whose name they are baptised; but by their works doe deny him, and by their errors & heresies, doe overthrow the truth of religion. <sup>a</sup> *Rom.* 1. 25. <sup>b</sup> *Alkoraan*; *Azoar* 4. <sup>c</sup> *Azoar* 2. and 4. & 11. <sup>d</sup> *Azoar* 12. & c. <sup>e</sup> *Azo.* 19. 20.

9. The first three sorts, *Pagans*, *Jewes*, and *Mahometists*; because of their so open and manifest denyall of Christ and salvation by him; are generally of Christians reputed as *no Churches*; the latter are reputed *no true* but *false Churches*, and so also do they esteem of true Christians, and one of another. Herevpon is continual controversie between true and false Christians, which is the true church, and how it may be knowen.

10. To help the weak and doubtfull in this case, I will so truly and plainly as by the grace of God I can, describe the true Church, which in holy scriptures is called the *Congregation and Church<sup>f</sup> of God*, consisting of godly and holy people named <sup>g</sup> *Saints*; opposed to the wicked or (h) *malignant churches*, the <sup>i</sup> *Synagogues of Satan*.

<sup>f</sup> *Nehem.* 13. 1. *1 Tim.* 3. 5. 14. <sup>g</sup> *1 Cor.* 1. 2. *Psal.* 89. 5. and 149. 1. (h) *Psal* 26. 5. <sup>i</sup> *Rev.* 2. 9.

11. The true church is a People <sup>k</sup> called of God by <sup>l</sup> the Gospel, <sup>m</sup> from the world, vnto the <sup>n</sup> Communion or fellowship of his son Iesus Christ, in whom they are <sup>o</sup> coupled and built together, to be the habitation of God by the spirit; <sup>k</sup> *1 Pet.* 2. 9. <sup>l</sup> *2 Thes.* 2. 14. <sup>m</sup> *Iohn* 17. 6. 9. 14. & 15. 19. <sup>n</sup> *1 Cor.* 1. 9. <sup>o</sup> *Ephe.* 2. 21. 22.

12. The Church is said to be a *People*, <sup>p</sup> *nation* or *generation*, because it consisteth of many persons, or of a multitude litle or great: for though a particular Christian is called, and of the church; yet no one man is a *church* or *congregation*. <sup>p</sup> 1 Pet. 2. 9.

13. It is a *people called*; <sup>q</sup> because every concourse or assemblie is not a true Church: none of themselves can come vnto this estate, vnlesse they be <sup>r</sup> called or drawen therevnto: and they are sayd to be caled *of God*; because he <sup>s</sup> onely calleth and draweth men vnto Christ with a <sup>t</sup> holy calling; and addeth them (u) to his Church; <sup>z</sup> no humane power or authority is able to doe it. <sup>q</sup> Ephe. 4. 1 Heb. 9. 15. <sup>r</sup> Rom. 9. 11. 12. 24. Song. 1. 3. <sup>s</sup> Ioh. 6. 44. (t) 2 Tim. 1. 9. (u) Act. 2. 47. <sup>x</sup> 2 Chron. 30. 6. 10. 12. Rom. 8. 30.

14. The *Gospel* <sup>z</sup> noted to be the meanes of our calling, he maketh knowen vnto his people outwardly by his <sup>a</sup> word <sup>b</sup> spoken and (c) written, and inwardly by <sup>d</sup> his holy spirit: and thus the Church are all <sup>e</sup> the taught of God. <sup>z</sup> 2 Thes. 2. 14. <sup>a</sup> 2 Cor. 5. 19. (b) Act. 5. 20. (c) Ioh. 20. 31. <sup>d</sup> Nehem. 9. 20. 1 Cor. 2. 10. 12. <sup>e</sup> Ioh. 6. 45.

15. The estate out of which the Church is caled, is sayd to be out of or from the <sup>f</sup> world; whereby is meant, first *Satan* the <sup>g</sup> Prince of this world, from whose power they are (h) turned vnto God; secondly, the wicked people of the world, called the <sup>i</sup> children of the Diuill, from whose communion and fellowship <sup>k</sup> in their religion, and all other wicked actions, we must be separated; thirdly, the corruption of nature in our selves, the lust of the flesh, the lust of the eyes, & the pride of life, (l) all which are  
of

of the world, and which we must <sup>m</sup>hate and <sup>n</sup>crucifie, & so turn and become ( o ) like litle children, even <sup>p</sup>born agayn, that we may see the kingdome of God. <sup>f</sup>Ioh. 15.

<sup>19. 17. 6. 9.</sup> <sup>g</sup>Iohn 12. 31. <sup>h</sup>Act. 26. 18. <sup>i</sup>Iohn 3. 10. <sup>k</sup>Exod. 34. 15. <sup>Pro.</sup> 15. 8. <sup>Psal.</sup> 16. 4. <sup>Ephe.</sup> 5. 11. <sup>2</sup>Cor. 6. 17. <sup>1</sup>Ioh. 2. 16. <sup>m</sup>Rom. 7. 15. <sup>Iude.</sup> 23. <sup>n</sup>Gal. 6. 14. <sup>o</sup>Mat. 18. 3. <sup>p</sup>Iohn 3. 3.

16. The estate wherevnto God calleth his church in this life, is generally <sup>q</sup>to the *Communion* (or fellowship) of his son *Iesus Christ*, as being their onely mediator and Saviour, the Prophet Priest & King of the Church; which they beleeving and professing, are also made partakers (in a proportion and in their mesure) of these three offices with him. <sup>q</sup>1 Cor. 1. 9.

17. Iesus Christ is the <sup>r</sup>Prophet raised vp of God vnto his people, to teach them all that God commanded him: which also he did, both by <sup>f</sup>himself, and by the Ministry of his servants (t) sent of him. And as (u) all the treasures of wisdom and knowledge are hid in him, so him the church must <sup>z</sup>hear; for all<sup>y</sup> heavenly wisdom and knowledge is to be learned of him; and every person which shall not hear this Prophet, <sup>z</sup>shall be destroyed out of the people. <sup>r</sup>Deut. 18. 15. 18. <sup>Act.</sup> 3. 22. 26. <sup>f</sup>Mat. 5. 2. &c. (t) Ioh. 13. 20. [u] Col. 2. 3. <sup>x</sup>Mat. 17. 5. <sup>y</sup>Iohn. 3. 13. and 6. 68. <sup>Rev.</sup> 5. 1.-5. <sup>z</sup>Act. 3. 23,

18. This Propheticall office of Christ, he hath communicated with the church, by giving <sup>a</sup>to the same his word for their instruction and comfort, and (b) grafting the same within them, his spirit also as an (c) Anoynting to teach them all things; giving <sup>d</sup>gifts also, or ministers, to open and apply the same vnto their sowles, likewise power and freedome by <sup>e</sup>witnes <sup>f</sup>profession and <sup>g</sup>practise, to

(h) hold forth that word of life as lights in the world: thereby to <sup>i</sup> preach vnto others the faith of Christ, to <sup>k</sup> edify and build vp one an other dayly therin; to <sup>i</sup> provoke vnto love and to good works; to <sup>m</sup> admonish and <sup>n</sup> reprehend for evil & iniquity; to <sup>o</sup> forgive and <sup>p</sup> comfort one another in the bowels of Christ; whose word therefore all ought to labour that it may <sup>q</sup> dwell plenteously in them; that if any man speak, it may be <sup>r</sup> as the words of God.

<sup>a</sup>Psal. 147. 19. 20. 1sa. 59. 21. Rom. 15. 4. <sup>b</sup>1am. 1. 21. <sup>c</sup>1 Ioh. 2. 20. 27. <sup>d</sup>Ephe. 4. 8. 11. 1 Cor. 12. 28. <sup>e</sup>1sa. 43. 10. <sup>f</sup>2 Cor. 4. 13. <sup>g</sup>Mat. 28. 20. <sup>h</sup>Phil. 2. 16. <sup>i</sup>Act. 8. 4. <sup>k</sup>1 Thes. 5. 11. <sup>l</sup>Heb. 10. 24. <sup>m</sup>Rom. 15. 14. <sup>n</sup>Levit. 19. 17. <sup>o</sup>Luk. 17. 3. <sup>p</sup>1 Thes. 4. 18. <sup>q</sup>Col. 3. 16. <sup>r</sup>1 Pet. 4. 11.

19. Iesus the son of God, is also the <sup>r</sup> great *highpriest* or *Sacrificer* of the Church; by whose <sup>i</sup> obedience, and sacrifice or oblation of <sup>t</sup> his owne body and blood, the church is clenfed (u) from all syn, and <sup>x</sup> reconciled to God; by whose intercession the church, with the holy actions and oblations of the same, are <sup>y</sup> accepted of God, and made heires of blessing. <sup>r</sup>Heb. 4. 14. 20. <sup>i</sup>Rom. 5. 19. <sup>t</sup>Heb. 10. 5--10. <sup>u</sup>1 Ioh. 1. 7. <sup>x</sup>Rom. 5. 10. <sup>y</sup>Heb. 7. 25. and 9. 24. and 13. 15. Rev. 8. 3. 4.

20. And this his Priestly office, is so imparted to his church, as they have not onely interest in his <sup>z</sup> death and suffrings wherby they are reconciled to God, but also are themselves made <sup>a</sup> a *holy priesthood*, to offer vp spiritual sacrifices acceptable to God by him: giving vp (b) their own bodies a living sacrifice; (c) mortifying their members which are on earth, and <sup>d</sup> crucifying the flesh with th' affections and lusts; offering vp <sup>e</sup> contrite and broken harts, with <sup>f</sup> sacrifices of praise confessing to his name; & praying not onely every man for himself, but <sup>g</sup> one for another, (h) doing good and distributing to the necessities

ties of the Saints; <sup>i</sup> suffering affliction for the Gospel; and finally, if they be caled thervnto, powring out their sowles vnto <sup>k</sup> death for the truthe sake. <sup>z</sup> *Isa. 53. 5. Rom. 5. 8.*

<sup>10.</sup> <sup>a</sup> *1 Pet. 2. 5.* <sup>b</sup> *Rom. 12. 1.* <sup>c</sup> *Col. 3. 5.* <sup>d</sup> *Gal. 5. 24.* <sup>e</sup> *Psal. 51. 17.* <sup>f</sup> *Heb. 13. 15.* <sup>g</sup> *Ephe. 6. 18.* <sup>h</sup> *Heb. 13. 16.* <sup>i</sup> *2 Tim. 2. 3. 9.* <sup>k</sup> *Heb. 12. 4. 2 Tim. 4. 6.*

21. The Lord Iesus Christ, is also the <sup>l</sup> governour and <sup>m</sup> king over Sion Gods holy mount, and sitteth at his Fathers right hand & <sup>n</sup> reigneth til all his enemies be made his footstool, being <sup>o</sup> a *King*, *judge*, and *lawgiver* to his people, <sup>p</sup> commanding and ruling them by his word & spirit, <sup>q</sup> judging them in justice and equity, preserving & defending them by his almighty power, <sup>r</sup> from all their enemies. <sup>1</sup> *Mat. 2. 6.* <sup>m</sup> *Iohn 12. 15.* <sup>n</sup> *1 Cor. 15. 25.* <sup>o</sup> *Isa. 33. 22.* <sup>p</sup> *Mat. 28. 20.* <sup>q</sup> *Psal. 72.* <sup>r</sup> *Ioh. 10. 28, and 16. 33. Rev. 19. 11. --- 21.*

22. And this his kingly office he so cōmunicateth with his church, as they are by him preserved and defended from all adversarie power; freed from the dominion <sup>a</sup> of syn, and tyranny of (<sup>b</sup>) Satan; from subjection to (<sup>c</sup>) the world, and servitude <sup>d</sup> vnto men: and restored to the joyfull libertie of the children of God, <sup>e</sup> the world and all things in it made theirs: that howsover they have still to combat <sup>f</sup> with the Divil, to <sup>g</sup> wraastle against principalities and powers; to suffer <sup>h</sup> hatred and affliction of the world; and to warr with the fleshly lusts <sup>i</sup> which fight against the sowl: yet neyther <sup>k</sup> death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth nor depth, nor any other creature, shalbe able to separate them from the love of God which is in Christ Iesus our Lord; who hath <sup>l</sup> made them *Kings and Priests* vnto God even his Father, & they shall <sup>m</sup> reign on the earth; till having served here their tyme, they  
come

come to <sup>a</sup> reign with him in glory, in the heavens for ever.

<sup>a</sup> Rom. 6. 14. <sup>b</sup> 1 Ioh. 5. 18. Rom. 16. 20. <sup>c</sup> 1 Ioh. 5. 4. <sup>d</sup> 1 Cor. 7. 23.  
<sup>e</sup> 1 Cor. 3. 22. <sup>f</sup> 1 Pet. 5. 8. 9. <sup>g</sup> Ephe. 6. 12. <sup>h</sup> Ioh. 15. 19. <sup>i</sup> 16.  
 33. <sup>j</sup> 1 Pet. 2. 11. <sup>k</sup> Rom. 8. 38. 39. <sup>l</sup> Rev. 1. 6. <sup>m</sup> Rev. 5. 10.  
<sup>n</sup> 2 Tim. 2. 12. Iohn. 17. 24. 1 Thes. 4. 17.

23. Vnto the participation of these promises and heavenly graces, are <sup>o</sup> all peoples provoked by the Gospell preached; and such as obey the calling of God, and come vnto Christ, are vnited vnto him their head and mediator, from whom proceedeth the *Iustification* and *sanctification* of the church. <sup>o</sup> Mat. 28. 19. Rom. 16. 26.

24. *Iustification* is the partaking of Christs <sup>p</sup> justice or righteousness, in his fulfilling & obeying <sup>q</sup> the law of God, and discharging <sup>r</sup> all our debts & trespasses by his death; so freeing vs <sup>r</sup> from the curse, and setting vs in full favour <sup>r</sup> with God and under his <sup>u</sup> blessing: which righteousness of Christs, is fully made ours, and imputed to vs <sup>x</sup> by faith for our justification. <sup>p</sup> Philip. 3. 9. <sup>q</sup> Rom. 5. 19.  
<sup>r</sup> 1 Iohn. 1. 7. <sup>s</sup> Gal. 3. 13. <sup>t</sup> Rom. 5. 10. <sup>u</sup> Gal. 3. 9. 14. <sup>x</sup> Rom. 3. 25. 30. and 4. 24. 25.

25. *Sanctification* is the partaking of Christs holynes, by being <sup>y</sup> grafted with him to the similitude of his death & resurrection; whereby the corruption of nature or <sup>z</sup> old man in vs, becometh crucified and <sup>a</sup> buried with him; and the <sup>b</sup> new man or image of God is put on & renewed dayly in a holy conversation. <sup>y</sup> Rom. 6. 5. <sup>z</sup> verse 6.  
<sup>a</sup> vers. 4. <sup>b</sup> Ephe. 4. 22. 24. Col. 3. 10.

26. Hitherto of the Churches union and communion with Christ her head: now followeth the union of the churches members, one with another: which is their <sup>c</sup> coupling together as one body by the communion of  
 one

one and the same<sup>d</sup> spirit, faith, and love. *c* Ephe. 2. 21.  
*Rom.* 12. 4. 5. <sup>d</sup> *1 Cor.* 12. 4. 8. 9. 11. 12. 13. *Ephe.* 4. 4. 5.  
 15. 16.

27. The union of the members one with another is to be considered generally or totally; and particularly. Generally as the church is called *universal* or *catholik*, comprehending the<sup>a</sup> whol family of God in heaven and in earth, and the *b* fraternity or brotherhood of all Christians which are in the world; in whom there is but *c* one faith, in <sup>d</sup> one and the same God by that one Lord Iesus Christ, through one Spirit. Thus have they all one *Father* which is God; one *e* mother, Ierusalem which is above, and by the mediation of Christ are all made *f* one, baptized by one spirit into *g* one body, and all made to drink into one spirit. <sup>a</sup> *Ephe.* 3. 15. <sup>b</sup> *1 Pet.* 5. 9. <sup>c</sup> *Ephe.* 4. 5. <sup>d</sup> *1 Cor.* 8. 6. and 12. 4. 5. &c. *Ephe.* 2. 18. & 4. 4. 5. 6. <sup>e</sup> *Gal.* 4. 26. <sup>f</sup> *Iohn.* 17. 21. <sup>g</sup> *1 Cor.* 12. 13.

28. More particularly, they that are called of God, & members of the church vniversal, are vnited and gathered into many *g* churches or congregations, in *h* severall cities and countries: every of which churches being *i* joyned together in the profession and practise of the Gospel of Christ, have his *k* power and *l* presence with them, & is to convene or come *m* together in one, for the worship of God, and performance of publick duties. <sup>g</sup> *1 Cor.* 14. 33. <sup>h</sup> *Rev.* 1. 11. <sup>i</sup> *Act.* 2. 41. 42. 47. and 5. 13. *Heb.* 10. 25. <sup>k</sup> *1 Cor.* 5. 4. <sup>l</sup> *Mat.* 18. 20. <sup>m</sup> *1 Cor.* 11. 20. 33. and 5. 4.

29. Whatsoever promise or blessing of God, is bestowed on the church on earth generally considered: the same may be apprehended and injoyed by every particular church, (though not in like mesure by all: ) as the <sup>q</sup> promises generall, and examples particular of the church <sup>r</sup> in

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Corinth

Corinth, and others mentioned in the scripture, do confirme. <sup>a</sup>Exod. 20. 24. Mat. 18. 20. Isa. 4. 5. <sup>f</sup>1 Cor. 3. 22. 23. and 1. 7. 30. &c. Rev. 2. and 3.

30. The Testament of Christ sheweth vs no Provinciall, National, Emperial, or other like Church, having severall meetings or assemblies, and speciall Pastors over the same: neyther, synce th' Apostles Prophets and Evangelists were taken from this world, are there any other lawfull Bishops or Church-governours, then the Bishops or Overseers <sup>f</sup> of the particular churches; neyther ever was ther other lawfull *Head, Lord, or Lords spiritual*, of the Church, then <sup>f</sup> Iesus Christ alone. <sup>f</sup> Act. 20. 17. 28, Phil. 1. 1. 1 Pet. 5. 1. 2. <sup>f</sup> Col. 1. 18, 1 Cor. 8. 6. and 12. 5.

31. Vnto the church as to be admitted, all vnto whom the covenant and promise of God doth apperteyn; and they are so many <sup>a</sup> as the Lord our God shall call; and all those are called (in the judgement of man,) which having <sup>b</sup> heard the word of God, do professe <sup>c</sup> repentance from dead works and faith in God, by Iesus Christ the alone Saviour of the world, and promise <sup>d</sup> obedience to the word, through the holy Ghost the sanctifier of the elect. Such of <sup>e</sup> all sorts & estates of people in the world, are with their <sup>f</sup> seed to be received into, and nourished in the church; their ignorance being holpen by <sup>g</sup> instruction, their weaknes (h) born by lenity, their faults corrected <sup>i</sup> with love and meeknes; and their feeble consciences <sup>k</sup> comforted with the promises of God. <sup>a</sup> Act. 2. 39.

<sup>b</sup>Rom. 10. 17. Ephe. 1. 13. <sup>c</sup>Act. 2. 38. 41. and 8. 37. <sup>d</sup>Exod. 19. 5. 8. 2 Chron. 34. 31. 32. Luk. 1. 17. Ioh. 2. 26. Rom. 1. 5. Mic. 4. 5. e Gal. 3. 28. <sup>f</sup>Gen. 17. 7. 1 Cor. 7. 14. <sup>g</sup>Coloss. 1. 28. and 3. 16. <sup>h</sup>Rom. 15. 1. &c. <sup>i</sup>Gal. 6. 1. Levit. 19. 17. <sup>k</sup>1 Thes. 5. 14.

32. Out of the Church as <sup>l</sup>all such to be kept, as are profane,

profane, worldly and wicked, vntil they be called of God vnto repentance and faith in his promise: and out of it are to be cast all such as <sup>m</sup> syn against the Law of God, by error or corruption, in doctrine or conuerlation; and will not by private or publik admonition, be reclaymed and amended. <sup>1</sup> *Mat.* 3. 7. <sup>2</sup> *Cor.* 6. 14. *Eccl.* *Rev.* 21. 27. and 22. 15. *Isa.* 35. 8. 9. *Zach.* 14. 21. <sup>m</sup> *Mat.* 18. 17. <sup>1</sup> *Cor.* 5. 5. 11. 13. *Tit.* 3. 10. *Num.* 15. 30. 31.

33. Every particular church or congregation throughout the world, having equall interest <sup>n</sup> in Christ, and in his <sup>o</sup> word or covenant: consequently have equall power, and ought to have a like care, to practise <sup>p</sup> all the commandments and ordinances of the Lord, standing fast in the liberty wherewith <sup>q</sup> Christ hath made them free. <sup>n</sup> *Ioh.* 17. 20. *Eccl.* <sup>o</sup> *1 Cor.* 14. 36. . <sup>p</sup> *Mat.* 28. 19. 20. <sup>q</sup> *Gal.* 5. 1.

34. Every one that would be saved, ought to ioyne himself vnto some particular <sup>r</sup> church, where Gods name is set, and knowen, and called vpon: that in and with the same, he may grow vp in the faith, and love of Christ vnto salvation. <sup>r</sup> *Song.* 1. 6. *Act.* 2. 41. -- 47. *Deut.* 12. 5. *Eccl.* *Exod.* 20. 24.

35. Although the church consisteth onely of such as are called, yet these are of two sorts, some outwardly onely and for a tyme, which though they be in the church, yet are they not in deed of <sup>r</sup> the church; other some called also inwardly effectually and for ever. So that the churches on earth, have <sup>r</sup> many hypocrites and reprobates for members of them: whose secret synns, defile <sup>n</sup> themselves alone. Howbeit the <sup>x</sup> Lord knoweth them that are his; and a true Christian may by the word and spirit of the Lord, and fruits of his faith, have <sup>y</sup> assurance that himself is the Lords; of others, he is for their outward

good profession and conversation which he seeth, to hope and judge<sup>a</sup> as of himself; leaving the finall doom and judgement, vntill the Lord come, <sup>b</sup> who wil lighten things that are hid in darknes, and make the counsels of the harts manifest; and wil reward every man<sup>c</sup> according as his works shalbe. <sup>f</sup> 1 Ioh. 2. 19. <sup>e</sup> Mat. 22. 14. 1 Cor. 10. 5. &c. Act. 20. 30. <sup>u</sup> Gal. 6. 3. 4. 5. <sup>x</sup> 2 Tim. 2. 19. <sup>y</sup> Rom. 8. 16. 2 Cor. 13. 5. 1 Iohn 3. 14. 19. &c. <sup>a</sup> Mat. 22. 39. 1 Cor. 13. 5. 7. <sup>b</sup> 1 Cor. 4. 5. <sup>c</sup> Rev. 22. 12.

36 The best churches on earth are alwayes subject<sup>d</sup> to have open and greevous synns of all sorts, break out in them: all which iniquities must speedily be redressed, and every church purged by<sup>e</sup> repentance or<sup>f</sup> casting out of the impenitent; least <sup>g</sup> wrath do come on all the congregation. <sup>d</sup> Act. 20. 30. 2 Pet. 2. 1. 2. 1 Cor. 11. 19. <sup>e</sup> Rev. 2. 16. 22. <sup>f</sup> 1 Cor. 5. 1. 2. - 13. <sup>g</sup> Iosh. 22. 18.

37. For churches by synning and impenitencie therein, may forfeit their<sup>h</sup> covenant, and be<sup>i</sup> forsaken of God; and for their adulteries be<sup>k</sup> divorced from Christ, and so<sup>l</sup> left of his people, the<sup>m</sup> candlestick being removed out of the place. <sup>h</sup> Isa. 24. 5. 6. <sup>i</sup> Ezek. 23. 18. <sup>k</sup> Ier. 3. 8. <sup>l</sup> Rev. 18. 4. <sup>m</sup> Rev. 2. 5.

38. By this which hath bene sayd, may appear, that every people called of God into covenant and communion with Christ, and one with an other, and so walking, though with much weaknes, ignorance, and dayly syn; is to be esteemed a true church of God: but they that are not so called & come into covenant with the Lord, howsoever they may professe many excellent truthes, yet want they the mayn essential thing which makes a true church.

39. A church thus having the essence or being, by reference vnto or conjunction with Christ, which is <sup>n</sup> a secret and spiritual thing; cannot now, as it is a church, properly be seen with carnal eye. Wherasthen the church is sayd to be *visible*, it is figuratively spoken, and after a sort; to weet so farr as by a peoples profession and conversation seen or heard, men may discern and judge, by the rules of Gods word. <sup>n</sup>*Ephe. 5. 32. 1 Cor. 6. 17.*

40. As Christ the head and saviour of his body, can not be found or known by the wit or wisdom of man, <sup>o</sup>but by the revelation of God: so the Church which is his body kingdome and spowse, cannot be discerned by natural or humane skill, <sup>p</sup> but by the manifestation of God alone through his word and spirit. <sup>o</sup>*Mat. 11. 25. 27. Gal. 1. 15. 16. 1 Cor. 2. 7. 8. p Song. 1. 6. 1 Cor. 2. 10. 11.*

41. Hence it is that the true churches of God, are both contemned and condemned of the world as <sup>r</sup> heretiks, schismatiks, seditious, &c. when the false antichristian assemblies are highly honoured and regarded. For they which vnderstand not the word of God, (which natural men <sup>r</sup> do not,) nor have the spirit of God, (which naturall men have not) how should they rightly judge of, or discern the Church of God? <sup>r</sup>*Act. 24. 5. 14. and 28. 22. f 1 Cor. 2. 14. t Jude, vers. 19.*

42. And Satan to deceive the simple, doth <sup>a</sup> deck his synagogues with many ornaments of the church of Christ, as <sup>b</sup> preaching of the word, prayers, sacraments, discipline &c; he procureth them also honour amplitude and prosperity: when from the true church oft times he taketh not onely outward peace & glory; but bereaueth

the same of Christs *c* publick ministry of the word and sacraments; by persecuting, imprisoning, banishing and killing<sup>d</sup> the officers of the Church, and *c* scattering the members. <sup>a</sup> *Rev.* 17. 4. and 18. *Prov.* 7. 14. 16. *b* *Ier.* 18. 18. *1 King.* 22. 24. *2 King.* 12. 28--33. *c* *Dan.* 11. 31. *Lam.* 1. 4. &c. <sup>d</sup> *Act.* 12. 2. 3. <sup>e</sup> *Act.* 8. 1. *Heb.* 11. 37. 38.

43. Yet is not Satans synagogue, for all the pomp thereof, a church of God; because it enjoyeth and useth not his word and holy things aright, according to his <sup>f</sup> heavenly ordinance. Neyther can the true churches be spoiled or deprived<sup>g</sup> of the word of God, which is *h* grafted in them, and able to save their sowles, is <sup>i</sup> seed immortal & endureth for ever: but in the mids of their many afflictions, they both <sup>k</sup> hold forth that word of life, as lights vnto the world; and by the same do <sup>l</sup> edify and comfort one another, in the faith and fear of God; whose power and <sup>m</sup> presence they have with them in all estates and places. <sup>f</sup> *Iohn.* 3. 27. *Heb.* 5. 4. <sup>g</sup> *2 Tim.* 2. 9. *h* *Lam.* 1. 21. <sup>i</sup> *1 Pet.* 1. 23. 25. <sup>k</sup> *Phil.* 2. 16. <sup>l</sup> *1 Thes.* 5. 11. <sup>m</sup> *Mat.* 18. 20.

44. So to conclude, a true church is a sacred communialty, consociate and knit together into a mystical body, whose head <sup>n</sup> is Christ; whose members, Christians <sup>o</sup> of any nation or condition; whose sowl is the <sup>p</sup> word, & whose spirit is <sup>p</sup> the spirit of the living God: who gathereth together <sup>q</sup> dry desolate bones, layeth synewes on them, makes flesh to grow, and covereth them with skin, and putteth breath in them that they may live, and stand vp on their feet an exceeding great army. Vnto him for all his blessings, be praise in his churches throughout all generations; Amen and Amen. <sup>n</sup> *Colos.* 1. 18. <sup>o</sup> *Gal.* 3. 28. <sup>p</sup> *Deut.* 32. 47. *Iohn.* 5. 25. <sup>p</sup> *Gal.* 4. 6. *1 Cor.* 2. 12. <sup>q</sup> *Ezek.* 37. 1. 2. 6--10. &c.



## A R G V M E N T S   D I S P R O - ving the present estate and con- stitution of the church of England.

**E**very true Church, is the body of Christ, and I.  
hath him for the head thereof: — For it is written,  
(God) hath appointed him over all things the head of the church,  
which is his body. Ephe. 1. 22. 23. and agayn, to the church  
of Corinth it is sayd, ye are the body of Christ 1 Cor. 12. 27.

But the Church of England, is not the body  
of Christ, neyther hath him for the head therof: Be-  
cause, it was first constituted as now it standeth, of  
the members of *Antichrist*; namely the idolatrous Papists,  
which openly professed Antichristianisme in *Q. Maries*  
dayes, having 'Abaddon the Pope for their head; & spil-  
led much Christian blood, that they might mainteyn  
their Romish abominations. Who all ( except some  
few that of themselves refused, ) were at the beginning of  
*Q. Elisabeths* reign, receyved into the body of the  
church, and so have continued, they and their seed ever  
since. Yet did they not then, enter in by repentance &  
faith in Christ, (which two things tare the beginning &  
foundation of the kingdome of God, ) but by the com-  
mandement of the Magistrate, were compelled vnto  
the church, sacraments, ministry, &c. which then were  
by law establisshed and ever since continewed. Now  
the Magistrates law, cannot work faith in any; seing faith  
is the 'gift of God, & by 'his word onely is wrought in  
mans

*1 Rev. 9. 11.*

*† Heb. 6. 1.  
Mark. 1. 15.*

*1 Ephe. 2. 8.  
\* Rom. 10. 27.*

† *Psal. 110. 3.*  
*Act. 2. 41.*  
*Gen. 2. 27.*

11 *Ioh. 3. 10.*  
*Ioh. 8. 44.*

mans hart. So that the Magistrate though he ought to abolish idolatrie, and set vp Gods true worship, to suppress all errours, and cause the truth to be taught; yet can not he constreyn men to joyn vnto the Church, but they must do it <sup>†</sup> willingly and gladly, the Lord perswading them herevnto. And these, (of whom we speak) not being perswaded by the Lord and his word, but (as the worldly multitude alway is,) being ready to receive any religiō y<sup>t</sup> the Prince would establish, rather then they would suffer persecutiō; were in that their popish estate, the body of Antichrist, yet then compelled and vnited vnto this church. Agayn, not onely those that were popishly devout & superstitious; but such also as were profane and irreligious, atheists, blasphemers, whoremongers, theeves, drunkards, witches, and all other vngodly persons, of which then were and still are too too many in the land; these all, though by reason of their wicked and miserable estate, they were limmes of Satan, and (as the scripture calleth such,) children <sup>1</sup> of the Devil, were yet received into the church likewise, they and their seed, and so continew; as the estate of that Church plainly sheweth. For even to this day, profane people, mockers & contemners of religion, that blaspheme God and his holy name even in the streets as they walk; such as call themselves the *damned crew*, Familists, Atheists, & all other sorts of miscreants and wicked livers, are members of the church of England, vnited with the body, & partakers of the sacraments, and other holy actions of the same.

Now these children of wrath, this synful generatiō, can not possibly be members of the body of *Christ*, nor have him for their head; seing they ar not partakers of his life & spirit, nor called to his faith, neyther admitteth he any  
 such

such vnto him, vntil they repent; he hath no cōcord<sup>12</sup> with *Belial*, therefore not with the children of *Belial*: the members of his glorious body must not be the dead, stinking, and abominable members of *Satan*. Light and darknes, heaven and hel, will as soon be vnited together. Neyther will it be yenough to say that some are affected to religion, are of better life and conversation &c. and that for their sakes, the residew are sanctified, and may be joyned vnto, & reputed Christs body and church: for they that professe more sinceritie, yet ar not come to a true profession of the Gospell, or renouncing of Idolatrie; but after their false and popish manner, worship God with the rest, remayning one body one church with them. Now we are taught of God that the religious are so far frō sanctifying the wicked, as contrarywise the wicked doe pollute them, *Whatsoever the vncleane person toucheth* (sayth the <sup>† Num. 19.</sup>

Lord,) *† shalbe vncleane; & the person which toucheth him shalbe vncleane:* <sup>22.</sup>

*\* wherefore come out from among them, and separate your selves, and touch no vncleane thing, and I will receive you, & I will be a Father vnto you, & ye shalbe my sonnes and daughters, sayth the Lord almighty.* <sup>\* 2 Cor. 6. 17. 18.</sup>

So then the religious and well affected people must separate from the rest, if they would be acknowledged of God for his: and not think by their holynes, to sanctify the profane.

Agayn, it is as easy to make peace and agreement between Christ and the Diuill, as between Christ and such open obstinate synners, the <sup>†</sup> children of the Diuill; yea it <sup>† 1 Ioh. 3. 10.</sup> overturneth at once the first promise of salvation made by God, and so the very ground of Christian religion. For when God first promised redemption to mankind; it was by Christ the <sup>†</sup> seed of the woman that should crush <sup>† Gen. 3. 15</sup> the serpens head, who in due time, appeared for this purpose, that he might <sup>† 1 Ioh 3. 8.</sup> loose the works of the Diuill, and <sup>Heb. 2. 14.</sup> destroy and abolish him. And as then the Lord put enmity between Christ and the serpent, so did he also be-

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tween

Gen. 3. 15.

Job. 8. 44.

1 Psal. 139.

31. 22.

\* Psal. 26. 5.

\* Psal. 101. 8.

\* Zach. 11. 8.

1 Rev. 19. 11.

14. 6.

\* 1 Rev. 18.

\* 1 Rev. 20.

tween him and the serpents<sup>\*</sup> seed, that is wicked men, which being <sup>†</sup>*children of the Devil*, would take the Divils part to hate and kil Christ, and root out his children and religion: According to which decree and word of his Father, our Lord Iesus set himself not onely against the *Serpent*, but against such wicked men also, as would not be turned from their impiety; therefore he saith by his prophets, *I Doe not I hate them that hate thee o Lord? &c. I hate them with an unfeigned hatred, as they were myne utter enemies. I<sup>\*</sup> hate the assembly of evil doers, and company not with the wicked; Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquity from the city of the Lord; <sup>\*</sup>Three shepheards I cut off in one moneth, and my fowl loathed them, and their fowl abhorred me:* with many such like speeches, throughout the scriptures, wherby Christ shewed how farr he was and would be, from being *head* vnto such wretches, or any way admitting them vnto his body, or the communion of his church. And for his arch-enemy the Romane *Antichrist* & his adherents, the Lord Iesus Faithfull and true that judgeth and warreth righteously, <sup>†</sup>he w<sup>th</sup> his heavely warriours after him, fighteth with that *Beast*, and with the Kings of the earth that make battel against him; and is so farr from peace with them, as he giveth vnto all the fowles of heaven for to eat, *"the flesh of the Kings and hie captayns, the flesh of mightymen, and of horses and those that sit on them, the flesh of all freemen and bondmen, of smal and great; and casteth <sup>†</sup>the beast into the lake of fyre.* By this may appear, that Christ is no head of such Antichristians, nor of any other profane wicked worldlings; seing his spirit gives them not life and morion, but they are caried by the spirit of Satan that possesseth them; and warred against with the sword that commeth out of Christs mouth: neyther can they be

be knit vnto him by joynts or bands, as † all his body <sup>† Col. 2. 19.</sup> and members therof are; and consequently that the Popish and profane multitude of the Realme of England, which at *Q. Maries* death, were made & esteemed a church; & they & their seed ever since, without separation so continuing; and at this day all the notorious wicked still cōmingled with the rest; that this church cannot be sayd to have *Christ* for the head, neyther is it his body.

Therefore the Church of England, is not the true Church of God.



**E**Very true Church of God, hath Christ for the I I. Mediator and Advocate of the same. For it is written, † *there is one God, and one Mediator between God & man, which is the man Christ Iesus*; and, † *if any man syn, we have an Advocate with the Father, Iesus Christ the iust.* <sup>† 1 Tim. 2. 5. 1 Joh. 2. 1.</sup> Neyther is there salvation in any other; for among men there is given no other name vnder heaven, wherby we must be saved; *Act. 4. 12.*

But the Church of England, hath not Christ for the Mediator and Advocate of the same; Because, Christ is not Mediator of any other covenant or testament, then that which God promised by his Prophets to make with the house of Israel; nor of any other people, then of such as are vnder that covenant promi-

\*Jer. 31. 33.

Heb. 8. 10.

†verf. 34.

\*Heb. 8. 6.

\*Heb. 9. 15.

\*Jer. 31. 33.

\*Ezek. 36.

25. 26. 27.

28.

†Tit. 2. 11.

12.

\*Jer. 31. 34.

sed, which was, \* that he would *put his law in their inward parts (or mind,) and write it in their hearts,* & he would be their God, and they should be his people; and that † he would forgive their iniquitie, and remember their synns no more. Of this new Testament or Covenant, established vpon better promises then was the old, is Christ the Mediator, (as the Apostle \* teacheth) and not of any other humane or profane covenant, made by or among the sons of Adam. Now that the church of England, ( as it is publikly and generally constituted, ) is not as yet come vnder this covenant, may appear by the particular conditions of the same. First, let the exceeding profanenes and irreligion that is among them, the open contempt of God, blaspheming of his name, despising of his word, and innumerable wicked acts, without fear or shame committed, besides the idolatrous false worship performed by all in their publik assemblies, according to their stinted popish leiturie, learned and received from the Romane Antichrist: let these (I say) and the like, speak to every Christian conscience, whither *Gods Law be written in the mind or inward parts* of such, which is one \* part of the covenant, whereof Christ is Mediator; and which grace he promised by his † Prophets to bestow vpon his Church and people, when he should be their God: and when the grace of God, that bringeth salvation vnto all men, did appear; it † taught so much.

Secondly, that this church of England, hath no promise that *their synns and iniquities are forgiven*, which is † an other part of the Covenant, appeareth by their impenitency in this evill estate. For the profane, scoff at repentance, and scorne all admonition, they despise wisdomes counsel, and such as reprove, they turn agayne and rent them. And for the idolatries and false worship of

of the whole; the great iniquities in the hierarchie, ministry, orders, rites, ceremonies &c. they are farr from repentance which will hear no reproof, nor suffer any to speak against their corruptions, but have generally agreed & decreed such <sup>†</sup>to be excommunicated, as shall affirm any of these things to be wicked or idolatrous; and they that would call them to repentance for their synns, or refuse to communicate with them in these evils; are persecuted, imprisoned, banished, and have long suffered at their hands many calamities. And all people are forced by fayr & colourable pretenses or by threatning and punishments, to walk stil in these synns. Thus want they the *foundation* of 'repentance from dead works, and consequently of faith towards God: for without repentance there is no promise of pardon; and without promise, there can be no faith; & without faith, no covenant or testament confirmed with them or their seed, as all the scriptures shew: & if no *Covenant*, then also no *Mediator*.

*† Canons in anno 1603. See also before pag. 95, 96.*

*1 Heb. 6, 1.*

Thirdly, that the summe of the Covenant, (namely *'I wil be their God and they shall be my people;*) is wanting also vnto these, may be seen by their estate compared with th' Apostles doctrine, who vpon <sup>\*</sup>this promise, presently inferreth <sup>\*</sup>a coming out, & separation of themselves, from the world; if they would have the Lord to receive them. Which separation from the vngodly, as it was not at the <sup>†</sup>first constituting of this church observed; so vnto this day it is resisted, and pleaded against, and the holy scriptures vn sufferably abused to mainteyn a confuse mixed multitude of all sorts of people to be a true church. But Christ is no Mediator for such a mixture, as himself sayd to his Father *'I pray not for the world, but for them which thou hast given me for they are thine; and*

*\* 2 Cor. 6. 16. † vers. 17.*

*† As in the former Argument is shewed.*

*1 Ioh. 17. 9.*

*they are not of the world, as I am not of the world.*

† *Exod. 19.*

*Deut. 26. 17.*

*18.*

† *1 Cor. 6. 17.*

*Ioh. 4. 24.*

\* *Psal. 110. 3.*

\* *Act. 2. 41.*

† *Non Deum*

*sed purpuram*

*cōtuisse.*

*Socrat. hist.*

*eccles. l. 3. c.*

*21.*

Fourthly the Church of England is not vnder this covenant, because every covenant is made vpon conditions willingly agreed & assented vnto on both parties, as was in that covenant † made between God and the Israelites of old. For God being a spirit, must be covenanted with and worshipped in <sup>t</sup> spirit, he requireth the hart and mind, which if it be not freely given him, all religion is in vayn. But this harty and willing submission foretold to be, and \* seen in Gods people heretofore, was not seen in this church, which was by law of man cōpelled, not by love of Christ constreyned to enter into this communion and religion, at the beginning of Q. Elis. reigne, as in the former argument is shewed. Such compulsion vnto religion, where God perswadeth not the hart, maketh men hypocrites, not true Christians: which not onely Gods word, but even light of reason teacheth, as *Themistius* a Philosopher acknowledged, when he sayd of State professors, that follow the Emperours religions, that † *they worship not God, but the purple robe*; that is, the authority and persons of Princes.

Moreover the church of England hath not Christ for their Mediatour, because they cannot come vnto God by him, nor have assurance by faith, that he maketh intercession for them; for that they offer vnto God, a worship or service which themselves have made, and taken by imitation out of Antichrists Massebook; which Leiturgie or Divine service, (having in it also many erroneous, superstitious and idolatrous ordinances, rites, and ceremonies,) being not required of God, nor warrantable by Christs testament, they read out of their book daily in their assemblies, and offer or obtrude it vpon God. By means wherof they also extinguish the true way of

of calling vpon God, by the help of his Spirit, ( as the Apostle <sup>†</sup> teacheth; ) and bring in a fleshly and dead <sup>† Rem. 8. 26.</sup> kind of service, reading other mens words in stead of their own praying & calling on the name of the Lord. Which humane devise, is contrary to the second commandement, that forbiddeth vs to make or submit vnto *any similitude or likeness of anything in heaven, earth, or vnder the earth;* in matters concerning the worship of God. And it, being against the old covenant or testament, which Christ hath confirmed vnto <sup>†</sup> every *jod* and *tittle*; against <sup>† Mat. 5. 17. 18. 19.</sup> the new testament also, which calleth vs vnto a worship of God <sup>\*</sup> in *spirit & truth*: hath no promise to be sanctified by Christs Mediation, who sanctifieth no idols, nor idol service or false worship: but contrarywise hath testified, <sup>\* Ioh. 4. 24. Phil. 1. 3.</sup> *\* their offrings of blood, will I not offer, neyther make* <sup>† Psal. 16. 4.</sup> *mention of their names with my lipps.* For asmuch then, as the people which worshippeth, is not the called, justified, sanctified people of God; but an unlawfull commixture of all sorts of persons; and forasmuch as the worship it self which they read with and before the holy bible, and thrust vpon God whither he like it or not, is a false dead and vayne invented worship of their own, not commanded of God nor justifiable by his word: it cannot be by the doctrine of the scripture, or any promises therein, that Christ should be *mediator* for such worship or worshippers, or put any <sup>†</sup> odours vnto such prayers. <sup>† Rev. 8. 3.</sup>

Therefore the Church of England is not the true Church of God.





III. **E**very true Church of God, hath Christ for the Prophet of the same. For of him it is written, *I will raise them up a Prophet from among their brethren &c. and every person which shall not hear that Prophet shall be destroyed out of the people. Deut. 18. 18. Act. 3. 23.*

But the Church of England hath not Christ for the Prophet of the same: Because it hath neyther himself in his own person, to teach them, (for he is now in heaven, and there must be <sup>†</sup>untill the time that all things be restored;) neyther hath it his appointed ordinance of teaching by <sup>†</sup>prophecie or office; which if it had, Christ were the Prophet of the same, as himself sayd <sup>\*</sup>*If I send any, he that receiveth him receiveth me.* The Church of England hath not Christs ordinance of prophecie without office; for it is vnknownen, vnpractised, and unsufferable among them, for private men to preach in their assemblies; they must be Ministers allowed by the Ordinary, els it is punishable by the law of their church; though by the law of Christ, al men may prophecie in his church, which is to speak to edifying, to exhortation & to comfort, and all men are exhorted to covet this more then other spirituall gifts. *I Cor. 14. vers. 31. 3. 1. 39.* Neyther hath the Church of England Christs appointed Officers to teach, which are set down in scripture to be these, *Apostles, Prophets, Evangelists, Pastors, & Teachers, Ephe. 4. 11.* (Of which the first three served for the first publishing of the gospell throughout the world; the latter two continue still vnto the worlds end,) but in stead of these, it hath the hierarchie and ministerie of Antichrist

† Act. 3. 23.

† Rom. 12. 6.

7.

\* Ioh. 13. 20.

christ to teach the same; namely Metropolitan *Arch-* See for this  
*bishops*, Lord *Bishops*, Deanes, &c. *Preists*, and *Deacons*; point of the  
 which is none of Christs Ministry, eyther in name, of *Ministry of*  
 fice, calling, administration or mayntenance; but the *England, an*  
 very ministry of the man of syn as he left it in the land, *other treatise*  
 and as is to be seen at this day in *Rome* & other his domi- *purposely had-*  
 nions, and in the lawes and canons of the Popish church, *ling this ar-*  
 where are all the offices that now be in England. Thus *gument: inti-*  
 having not the ministry given of Christ, but a different *uled Reasōs*  
 ministry given of Antichrist, it foloweth also by propor- *&c shewing*  
 tiō from Christs words, saying *he that receiveth him (that I* *that it is not*  
*send) † receiveth me, and he that receiveth me, receiveth him* *lawful to*  
*that sent me:* that the church of England receiving such as *hear the Mi-*  
 Antichrist the *Pope* did send, hath received Antichrist *nistry of*  
 himself, and so hath interteyned him for their Prophet; *England.*  
 and not Christ. *† Iohn. 13. 20.*

Now where it is objected, that there are many excel-  
 lent truthes publikly taught in this church & by this mi-  
 nistry of *England*; it is answered, that is not yenough vn-  
 lesse it were taught in and according to the ordinance of  
 God. For false Prophets teach much truth, as is to be  
 seen among Papists, , Arrians, and other like  
 heretiks. And as the morall good works which hea-  
 thens doe, in honouring their parents and magistrates,  
 giving almose, absteyning from and punishing murder,  
 adultery, theft, &c. are not in deed good works, accor-  
 ding to Christian religion, because they are not done in  
 obedience to Gods word, by persons that are caled iusti-  
 fied and sanctified by that word, and so not done in faith,  
 and consequently † cannot please God: even so the the- *† Heb. 11. 6.*  
 ologicall works which Antichristians do, in preaching  
 the truth, praying, ministring the sacraments, &c. are  
 not in deed, works pleasing vnto God, because they are

S

not

\*Gen. 4. 4. 5.  
 Heb. 11. 4.  
 \*Heb. 5. 4.  
 †Rom. 10. 15.

not done by persons that please him, ( for alwayes the  
 \*man must be accepted before his work can be; ) & such  
 persons please him not, as without his \* calling & † sen-  
 ding presume to administer his holy things. It is not  
 therfore the work, but the word of God that sanctifieth  
 the work, which we must look vnto; for as by this the  
 vertuous heroik and religious acts of the Patriarchs and  
 other holy men, differ from the like acts of Pagans, & in-  
 fidels: so also by this, the difference is to be put between  
 the works and administrations of true & false Christians.  
 And seing the ministers of England are not by Christ cal-  
 led and sent, ( as the better sort of themselves heretofore  
 have confessed; ) & so have not his word to warrant their  
 administration: whatsoever good doctrine they teach, it  
 proves them no more to be true ministers, then the ex-  
 cellent doctrines and propheties of the soothsayer <sup>†</sup> Balaā,  
 will prove him to be a true minister of God, or that the  
 Moabites or Madianites having him to sacrifice, prophesie  
 and teach among them, had an ordinance or prophet of  
 God. See Deut. 18. 10. 11. 14. 15. &c.

† Num. 23.

\*These things  
 are more par-  
 ticularly ma-  
 nifested in o-  
 ther treatises;  
 as Discov. of  
 the false Ch.  
 Refut. of  
 Mr Gifford.  
 And by the  
 Ministers  
 themselves;  
 See among o-  
 ther The A-  
 bridgement  
 of the book  
 which the  
 Ministers of  
 Lincolnsh.  
 delivered to  
 his Maiesty.  
 printed 1605.

Agayn Christ is not the Prophet of this church, be-  
 cause a great part of his word and scriptures, and of the  
 graces of his spirit, are here never spoken nor heard nor  
 suffred to be vttered: and contrarywise much of mans  
 word and writing is brought in; as Apocrypha books  
 made of old, the Service and homilie books made of late,  
 in which also there be manifest \* errours, lies, contra-  
 dictions to the holy scriptures, idolatrous and superstiti-  
 ous doctrines, rites, ceremonies &c. taught vnto and ob-  
 served, by the Priests and People, an idle and fowl-mur-  
 dering ministry mainteyned, Christs spirituall graces  
 given for teaching & building vp his church, quenched;  
 with other like evils. The proof of this may be seen in  
 their

their Communion book, whose Kalender alotteth what is to be read dayly & yerely in all their assemblies: where many chapters of the Bible are wholly and perpetually excluded, many Apocrypha chapters read as holy scriptures. And by the written homilies, the graces and utterance of Gods spirit are extinguished, that mans erroneous writing may come in place. Besides this, all preaching Ministers so \*limited and restreyned in their doctrine, that they may not preach against any syn by public authority established, and if they doe, they are silenced \* excommunicated &c. this indignity and dishonour Christ will not suffer at mens hands, to have his word and mans word matched together, his spirit & truth restreyned: he wilbe Prophet alone or not at all. As they that with the true God and his true worship, had other Gods also, and other worships, are sayd in scripture to \* forsake the true God, and to be † without him: so \* *Isa. 1. 2. 10.* they that with the true Prophet and Doctor Christ & his *1. 16. 6. 2.* doctrine, have other also; may rightly be sayd to have *13. 6. c.* forsaken him and to be without him. For when men set *1. 2. Chron. 1. 5.* their thresholds by the Lords, and their posts by his; they *3.* 'defile his holy name with their abominations, and in *1. Ezek. 43. 8.* 'vaine they worship him, that teach such doctrines as be *\* Mat. 15. 9.* precepts of men.

Moreover this Church wanteth part & communion with Christ in that prophetical office, which he hath imparted to his people, namely power & freedom \* to witness, † professe, † practise, and \* hold forth the word of life, & all that Christ hath commanded; to \* admonish and † reprove one another for syn and transgression, and eyther if they repent to † forgive them, or if they repent not, to follow them further \* vnto the church and even to ex-

\* See their  
owne confesse  
before pag. 59

\* See before  
pag. 25. 26.

\* *Isa. 1. 2. 10.*  
*1. 16. 6. 2.*  
*13. 6. c.*

*1. 2. Chron. 1. 5.*  
*3.*

*1. Ezek. 43. 8.*

*\* Mat. 15. 9.*

*\* *Isa. 43. 10.**

*† 2 Cor. 4. 13.*

*1. Mat. 28. 20.*

*\* Phil. 2. 16.*

*\* Rom. 15. 14*

*† Levit. 19.*

*17.*

*1. Luk. 17. 3.*

*\* Mat. 18. 16.*

*17.*

communicatiō for their obstinate violating of Gods law. That they have not power or freedome to professe and practise the truth of the Gospell in these things, appeareth by their servile subjection to the hierarchie, lawes and canons which are amongst them, wherby they are restrained from professing & practising any further truth then is by law established among them, but must obey & follow all that their spirituall Lords the Bishops do injoyne them, and may not speak against or reprove any of the abominations that are in their church, worship, Ministerie, ceremonies &c. neyther have power to deal according to that rule of Christ *Mat. 18. 15. &c.* for any syn, be it never so horrible and manifest, but must leave it to the censure of the Prelate or his Cōmissary, who at his pleasure buyeth & selleth the synns and soules of men. This bondage the people should not be in, if they had and inioyed the word of God, which is \* the truth; for that truth would make them free, that they should not in this sort be \* servants of men. But now not having power to professe, much lesse to practise the truth: nor to reprove the evils that reign among them; not having the free vse of Gods word in private, nor the right and lawfull

\* *166. 17. 17.*\* *166. 8. 32.*\* *1 Cor. 7. 23.*

Ministerie or vse thereof in publik; they cannot be sayd to have Christ for their

Prophet, & therefore the  
Church of England, is  
not the true church  
of God.



**E**very true Church of God hath Christ for the **P**reist and Sacrificer of the same; for he onely is the high Preist of our profession, and to him it was sworn, *thou art a Preist for ever, after the order of Melchisedek.* Heb. 3. 1. and 5. 5. 6. 10. & 9. 11. & 6. IIII.

But the Church of England hath not Christ for the Preist or sacrificer of the same. Beacule the gifts and sacrifices which it offreth vnto God, are not presented and offred vnto him by Christ; neyther is this church reconciled vnto God by him. And first the worship and service which they perform vnto God, their prayers, prayes and confessions, ( which now are Christian mens <sup>† Heb. 13. 15.</sup> sacrifices,) are not offred & sanctified by Christ, because <sup>Psal. 69. 30.</sup> they are false and idolatrous, wherewith Christ hath no <sup>31.</sup> communion. For in stead of true spirituall prayer and prayes the fruits of Gods spirit in his people; they read a written leitourgie translated out of the Masse book; and according as they are stinted in the same, they speak; observing also the many popish ordinances, rites and ceremonies commanded in the same, as their holy & festi-  
vall dayes, holy eves and fasting dayes, absolution of synns by their priests, confirmation of Baptisme by their Prelates, profanation of the Sacraments by private administration and howling with them, by gossips, by idolatrous signes and gestures of crosse, kneeling &c. also marying by the Preist with signe of the ring, churching of women, buriall of the dead, reading curses or comminations in stead of discipline, besides the sundry  
S 3 errors

errors & vnruthes in that book, vayn repetitions in their prayers, and the like. All which being commanded and vsed dayly by law of their church, without ground from Gods word, which approveth none of these idolatries but condemneth them; are not sanctified by Christ nor presented vnto God his Father; For he will † not offer the idol sacrifices, neyther will God accept such things as by his <sup>1</sup> law he teacheth all men to abhorr.

† *Psal. 16. 4.*

*1 Exod. 20. 4.*

*5. Levit. 18.*

*3. 4.*

*1 Rom. 12. 1.*

*4 Ezek. 36.*

*38.*

*1 Rom. 15. 16.*

*1 Ia. 66. 20.*

*1 Pag. 127.*

*&c.*

*\* See before*

*Pag. 3.*

*1 Cor. 11.*

*24. 26.*

*† vers. 27.*

*1 Rom. 6. 3. 4.*

*5.*

*\* 1 Cor. 22. 16.*

*1 Ioh. 1. 7.*

Secondly, wheras the bodyes and sowles of men are also spiritual and \* living sacrifices, and the persons offred in the church by the Ministry of the Gospel, should be as the \* *holy flock, as the flock of Ierusalem in their solemne feasts,* that so the oblation of them might be *acceptable† being sanctified by the holy Ghost:* the people offred in this church are a confuse vnsanctified multitude, not separated from the world, (as before in the first argument <sup>1</sup> is shewed,) & many of them so wicked, (even by the confession of their \* own ministers, and in every honest mans conscience,) as they neyther deserve to be layd on Gods altar, nor to be touched of any true Israelite in such respect. Yet ar they by the Priests of this church offred dayly vnto God, in their administration, and blessed in his name. Yea the precious sacrifice of the body & blood of Christ (remēbred and represented by \* bread and wine at his supper,) is prostituted (as if it were an vnholly thing) to the prophane & wicked in this church; which being vnworthy receivers, are † guilty of the body and blood of Christ; as were the wretches that crucified him. Also Baptisme which should be an ingraffing into Christ <sup>1</sup> his death buriall and resurrection, and a signe of \* washing away mens synns in his blood; is given to the seed of the most vngodly, blasphemers, and enemies of Christ, vnto whom by no right it doth apperteyn. Which sacri-  
legious

legious prophanation of the holy mysteries, sheweth a manifest contempt of Christ represented in them: who as he communicateth not himself with such wicked persons, so neyther the signes and scales of himself and the redemption that he wrought for his elect. For by his suffering he consecrated them onely that are <sup>†</sup>sanctified, that by <sup>†</sup>faith do eat his flesh and drink his blood; & the wicked which have no portion in his death & oblation, when they participate in these scales of grace, do but eat and drink judgement to themselves; the ministers which so prostitute Christ vnto the teeth of his enemies, & tread vnder foot the son of God; if they repent not, shall not escape his hand which sayd, *\* Vengeance is mine, I wil repay*: and the people which by an imaginary separation are or seem to be sundred from those profane, and yet communicate together in such things; doe even by that action shew that they are one body with them; for so it is written, *We that are many, are one bread and one body, because we all are partakers of one bread.* 1 Cor. 10. 17.

<sup>†</sup>Heb. 10. 14.  
<sup>†</sup>1oh. 6. 53. 35.

<sup>†</sup>Heb. 10. 29;  
30.

This bringing of Satans seed into the Church, vnto the altar of God, may further be minded as a high degree of violating the second commandement, wherby all images idols and similitudes whatsoever, of the Divils or mens invention or forming, are severely forbiddē to be brought into Gods house, or vsed in his worship. Now such images or idols, are these wicked persons. For as children are the <sup>†</sup>images of their parents; and all faithfull people called the <sup>†</sup>children of God, are Gods lively images in Christ, whose <sup>\*</sup>image and similitude they cary, himself being truely and properly the sole <sup>“</sup>image of the invisible God his Father, & they all being born a new of him, are changed <sup>†</sup>into the same image from glory to glory, as by the spirit of the Lord, being renewed in knowledge after

<sup>†</sup>Gen. 5. 3.  
<sup>†</sup>Deut. 14. 16.

<sup>\*</sup>Rom 8. 29.  
<sup>“</sup>Col 1. 15.

<sup>†</sup>2 Cor. 3. 18.

†Col. 3. 10.

1Gm. 1. 27.

\*Ab. 10. 11.

12. -- 28.

Levit. 11.

\*Psal. 16. 4.

†Levit. 22.

89. 20.

†after the image of him that created them: so Satans childrē, (as wicked worldlings be called in scripture,) are his lively images, having lost the first image of God, wherein they were created; and into the image of the Serpent are changed dayly by his spirit that ruleth in the, and him they represent in his malicious nature and actions. As it is a syn, and so esteemed, to have images & representations of beasts, of fowles, of fishes, &c. brought into the church and worship of God: so would & wel might it be esteemed more horrible, if in any Christian congregation; there should be bought in pictures of the Devil, or other like hellish representations. Yet men wil not see the horror of this syn, that the living images and pictures of the Serpent, even wicked and profane people, his seed and children, should be brought into the Church and worship of God, to have part and interest in Christ and his covenant, whither he will or no; to be offred vnto God and layd vpon his altar for spirituall sacrifices; though they be as much more abominable then vnclean beasts were vnder the law, as the \* substance or figured thing, is more then the figure and shadow.

But doubtlesse God, who abhorreth all idols and religious images of humane devise; and Christ, who would not † offer the bloody sacrifices of idolaters; abhorreth this confusion of Satans images within his church; neyther will the high priest after the order of *Melchisedek*, offer such vnto his Father, or be preist vnto them. Otherwise he should not be so faithfull in the house of God, as was Aaron, nor the sacrifices of the Gospell, be so holy as the shadowes of the law, which † were vnblemished. Finally, all that have Christ for their Preist, are by him to bring their sacrifices for their synns vnto God, that so attonement may be made through his intercession. For every

every high Priest is ordeyned for men in things perty-<sup>† Heb. 5. 1.</sup>  
 ning to God, that he may offer gifts & sacrifices for synns;  
 and every man is appointed of God to present his sacri-  
 fice by the Priest, who is to \* make attonement for him<sup>† Levit. 17. 5.</sup>  
 concerning his syn, that it may be forgiven him. But<sup>\* Levit. 4. 26.</sup>  
 the church of England, in asmuch as it persisteth in syn,  
 and wil not repent of the many transgressions dayly com-  
 mitted in their publick worship and administration of  
 holy things, refuseth reconciliation by him who is the  
 \*high Priest of good things to come; and † able perfect.<sup>+ Heb. 9. 11.</sup>  
 ly to save them that come vnto God by him. This their<sup>† Heb. 7. 25.</sup>  
 impenitency appeareth not onely by their perseverance  
 in evil doing, (notwithstanding all the admonitions & re-  
 proofs that hav sounded in their eares these many yeres,)  
 but above all, by their vngodly Canons and constitutions  
 made by the whol representative church of Engl. & sub-  
 mitted vnto by the rest of the people. Whereby they  
 publish vnto all the world, how they are hardned in their  
 evils, that excommunicate punish and persecute all that  
 speak against or refuse to communicate with their peo-  
 ple, prelacie, preisthood, worship, ceremonies, &c.  
 wherein are so many synns and idolatries.

For asmuch then as the publick service and sacrifice of  
 this church is idolatrous, the holy mysteries of Christ  
 profaned, the people vnsanctified, and their synns vnre-  
 pent of; there is no word or promise in scripture that  
 Christ is the preist or sacrificer of such worship or wor-  
 shippers;

Therefore the Church of Engl. is not the true  
 Church of God.





V.

† Psal. 2. 6.

11 Cor. 15. 24

**E**Uery true Church of God, hath Christ for the King thereof; For of him the Father sayth, † I have set my King upon Zion my holy mountayne; and he must reigne, til he hath put all his enemies under his feet; and shall sit vpon the throne of David and vpon his kingdome, to order it and to stablish it with iudgement and with iustice, from henceforth even for ever. Isa. 9. 7.

\* Ephe. 4. 11.

12. 1 Tim.

5. 17.

\* Psal. 82. 6.

But the Church of England hath not Christ for the King thereof; first, because it hath not those officers which he hath appointed to governe his church vnder him, namely \* Pastors, Teachers, and Elders: but in stead of them it hath the hierarchie or Prelacie of Antichrist, Archbishops, Lord bishops, Chancellors, Archdeacons, Commissioners, &c. who reign or tyrannize over the fowles of men by their vnlawfull iurisdiction, ruling over many Churches, making them constitutions and canons, prescribing them words both for prayer and doctrine, summoning censuring, excommunicating, absolving, both preists and people; making and deposing ministers, giving the holy Ghost; exercising also civill offices in the cōmon wealth, & carying the titles both of Christ, and of the Gods, \* the Magistrates, into whose places they intrude, having no warrant for their spiritual Lordships in the Testament of Christ. Secondly, because this church hath not the Lawes and statutes of Christ for to governe the same; for although they have the holy Bible among thē, yet are not the ordinances therein written, practised or suffred to be practised in these assemblies. As, for an instance, the way & meanes which Christ hath appointed for repressing of syn

syn (that enemy which his scepter alway<sup>†</sup> beateth down) <sup>† Rom. 8. 6.</sup>  
namely first <sup>1</sup> private admonition, <sup>2</sup> secondly with wit- <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup> <sup>8</sup> <sup>9</sup> <sup>10</sup> <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> <sup>329</sup> <sup>330</sup> <sup>331</sup> <sup>332</sup> <sup>333</sup> <sup>334</sup> <sup>335</sup> <sup>336</sup> <sup>337</sup> <sup>338</sup> <sup>339</sup> <sup>340</sup> <sup>341</sup> <sup>342</sup> <sup>343</sup> <sup>344</sup> <sup>345</sup> <sup>346</sup> <sup>347</sup> <sup>348</sup> <sup>349</sup> <sup>350</sup> <sup>351</sup> <sup>352</sup> <sup>353</sup> <sup>354</sup> <sup>355</sup> <sup>356</sup> <sup>357</sup> <sup>358</sup> <sup>359</sup> <sup>360</sup> <sup>361</sup> <sup>362</sup> <sup>363</sup> <sup>364</sup> <sup>365</sup> <sup>366</sup> <sup>367</sup> <sup>368</sup> <sup>369</sup> <sup>370</sup> <sup>371</sup> <sup>372</sup> <sup>373</sup> <sup>374</sup> <sup>375</sup> <sup>376</sup> <sup>377</sup> <sup>378</sup> <sup>379</sup> <sup>380</sup> <sup>381</sup> <sup>382</sup> <sup>383</sup> <sup>384</sup> <sup>385</sup> <sup>386</sup> <sup>387</sup> <sup>388</sup> <sup>389</sup> <sup>390</sup> <sup>391</sup> <sup>392</sup> <sup>393</sup> <sup>394</sup> <sup>395</sup> <sup>396</sup> <sup>397</sup> <sup>398</sup> <sup>399</sup> <sup>400</sup> 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<sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> <sup>857</sup> <sup>858</sup> <sup>859</sup> <sup>860</sup> <sup>861</sup> <sup>862</sup> 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† Luk. 1. 32.

33.

12 Sam. 23. 5

\* ver. 6, 7.

(on whose throne † Christ sitteth for ever) is an everlasting covenant 'perfit' in all points and sure, but the wicked shalbe every one \* as thornes thrust away, because they cannot be taken with hands, but the man that shall touch them, must be defended with yron and with the shaft of a spear: and they shalbe burnt with fyre in the same place.

Finally, this Church wanteth Christs power against Syn, Satan, and Antichrist; if any would deal against syn and synners, he hath no way, but by complaint to the Antichristian spirituall courts, (for the civill Magistrate punisheth civilly, & not with ecclesiastical censure, which is the power and scepter wherof we speak;) and if those courts refuse to censure the synner (as they seldom cast out any except it be for wel doing, or not appearing at their Summons,) there is no redresse of any evill among them. As for ecclesiasticall matters, and the many abuses and abominations that are in the church, ministry, worship, ceremonies &c. the preists and people of the parishes are in bondage to the Prelates, in servile subjection to their vngodly decrees, censures & cursing Canons; no spirituall Christian power have they against this tyranny, but are fayne to seek to the arme of flesh, the Prince and Parliament, for redresse; who if they refuse or neglect to help them, then remayn they under the Prelates antichristian yoke still, as hath now appeared by their practise these many years. But if they had Christ for their King, his \* truth, his word, would make them free, he would make them also † Kings and Preists vnto God his Father; that howsoever the suppressing and abolishing of this vnruely hierarchie with their many abominations, is to be left vnto the Magistrate who onely hath power from God † to execute this vengeance, yet every man

\* Iohn. 8. 32.

\* Rev. 1. 6.

† Rom. 13. 3.

&amp;c.

man should deliver † his own sowl, absteyning † from er- <sup>11er. 31. 6.</sup>  
 rour, false worship, superstition, popish thraldome and all <sup>1Deut. 5. 7.</sup>  
 other evil whatsoever, though with \* affliction, bonds, <sup>8. 9. &c.</sup>  
 banishment &c; and stand fast in the liberty † wherewith <sup>\* 2 Tim. 3. 12</sup>  
 Christ hath made him free, without yoke of thraldome. <sup>\* Gal. 5. 1.</sup>  
 For he wil reign in the midds † of his enemies; Satan  
 and syn he hath subdued, as for himself so for all his peo-  
 ple and subjects, whom he hath redeemed out of all Sa-  
 tanean and Babylonian bondage, that syn should reign  
 \* no more over them. But if they forsake this freedome,  
 and take vpon them the yoke of Antichrist, his servants  
 they are † to whom they obey. Which this church do- <sup>† Psal. 110. 3.</sup>  
 ing to the antichristian Prelates whom they acknowledg  
 for their *spiritual Lords*, receiving and obeying their hefts  
 and canons, reteyning and nourishing such as be enimies  
 and rebells against Christ, & remayning in spiritual bon- <sup>\* Rom. 6. 14.</sup>  
 dage: can not be sayd to have Christ for their King and <sup>22.</sup>  
 Lawgiver, <sup>† Rom. 6. 16.</sup>

Therefore the Church of England is not the true  
 Church of God.



**T**He lūme of all that which hath bene sayd, is this,  
**T**hat Church which hath not Christ for the  
 Head, Mediator, Prophet, Priest and King of the  
 same; hath not God his Father for God of the same:  
 because the Father and the Son are one, *Ioh. 10. 30.* &  
 whosoever hath not the Son, hath not the Father, *1 Ioh.*  
*2. 23. 3 Ioh. 9.*

But the Church of England hath not Christ  
 for the Head, Mediator, Prophet, Priest, or King of  
 the same. As by the former Arguments hath ben proved.

Therefore it hath not God the Father, for God  
 of the same. and consequently is not his Church.

**T**hat Church which is not the true Church of  
 Christ and of God; ought not by any true Chri-  
 stian to be continued or communicated with; but  
 must be forsaken and separated from; and a true  
 Church of God sought and joynd vnto, wher Christ  
 and saluation by him, may vndoubtedly be had. Be-  
 cause we are willed to absteyn and separate from the false  
 church, *2 Cor. 6. 14. --- 17. Rev. 18. 4. Hos. 4. 15. Isa. 48. 20.*  
*Ier. 51. 45. Zach. 2. 6. 7. 1 Cor. 10. 20. 21. &c.* We are  
 willed also to seek and joyn vnto a true church, *Deut. 12.*  
*5. Song. 1. 6. Ier. 50. 4. 5. Isa. 65. 9. Psal. 26. 5. 6. and 87.*  
*2. 5. 6. Act. 2. 47.*

But the Church of Engl. is before proved not to  
 be the true Church of Christ and of God. There-  
 fore it ought to be separated frō; and a true church  
 sought for, and joynd to, of such as would be saved.  
 Those



**T**hose Ministers which have and execute the ministry of a false Church, are not the true ministers of Christ, and consequently not to be heard or obeyed as shepherds of our fowles.

Because the ministerie of a false church, must needs be false also, seeing the church having no interest in Christ, can have no interest in a Christian ministry. Besides Christ hath given his ministry to his own church onely, Ephe. 4. 11. 12. 14. 15. 16. 1 Cor. 12. 27. 28. See also Iohn. 10. 1. 4. 5. Act. 20. 28. Ioh. 21. 15. 16.

But all the ministers of the church of England, have and execute the ministry of a false church; for so by the former arguments that church is proved.

Therefore they are not the true ministers of Christ, and consequently not to be heard or obeyed as shepherds of our fowles.

For the further descrying of the false ministry of this church, I referr the (good reader) to a treatise lately published intituled, *Reasons and Arguments proving that it is not lawful to hear the Ministerie of Engl.*

And to an other heretofore published, called *A treatise of the Ministerie of the Church of England.*



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**I** will put enimitie between thee (*ô Serpent*) and the woman, & between thy seed and her seed: He, shall crush thy head; and thou, shalt crush his heel. *Gen. 3. 15.*

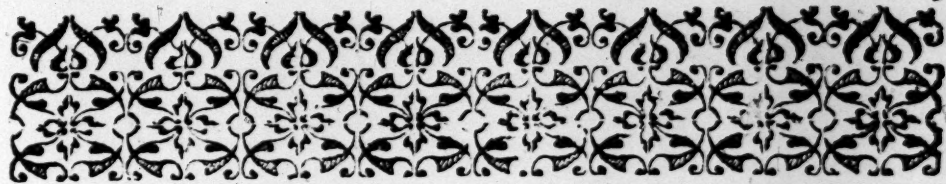
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Forasmuch as the children are partakers of flesh and blood, he also (*Christ*) himself likewise took part of the same: that through death he might abolish him that had the power of death, that is, the Divil; & that he might deliver them all which for fear of death all their life time were subject to bondage. *Heb. 2. 14. 15.*

And there was warr in Heaven: Michael & his Angels warred against the Dragon; the Dragon also warred, and his Angels; but prevailed not, neyther was their place found any more in heaven. And cast was the great Dragon, that old Serpent, called *Divil* and *Satan*, that deceaveth the whole world: cast was he into the earth, and his Angels were cast with him. *Rev. 12. 7. 8. 9.*

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A BREIF



# A BRIEF ANSVVER

TO Mr Bernards BOOK;

INTITVLED,

The Separatists schisme.

**W**Hen the former treatise was almost finished; among other adversaries *Mr Bernard* commeth forth to fight against the truth, which but a while synce he would needs seem to favour: but things not succeeding to his expectation, he hath changed his love into hatred. And in the bitterness of his zeale, he hath sent out a treatise conteyning *Dis- swasions* from the practise of the Gospel, which he pleaseth to call *The separatists schisme; or Brownisme*. Though in his book there be little weight of reason or truth to be seen, nor any thing which may greatly trouble a discreet reader, who is but meanly acquainted with our cause: yet both for the stopping of the mans mouth, if it may be, who maketh *huy* to crie after some of vs, as in his Proöeme to the reader he proclaimeth; and for help of the simple who may be offended at the truth, not discerning his frawd; I thought it needful to observe & answer briefly, the principall things by him objected; many of which are before in this treatise, and in other books more largely refuted; and all of them may, if need require, hereafter by some other, be particularly refelled. Herein now the Lord give me wisdom, to discover this adversaries falsehood; & thee (good reader) vnderstanding to discern it.

## Of his Probabilities.

**T**He first meanes whereby *Mr Bernard* would dissuade from the truth, which he calleth *Brownisme*, are *Probabilities* or *likelihoods* that the way is not good: and they are in number (as himself hath cast them, ) seven.

V

1. The

1. *The Novelty of it.*
2. *The agreement therof with ancient schismatiks.*
3. *The ill meanes by which it is maynteyned; namely, by abuse of scripture, & deceivable reasoning.*
4. *The want of approbation of the reformed Churches.*
5. *The condemnation therof by all their Divines, (vidz. of the church of England.)*
6. *Gods iudgement against it.*
7. *The ill successe it hath had.*

Such likelihoods as these, the Papists heretofore with as much colour and truth, hav alleged against the church of England; hethens and enemies have in former ages objected the like things to the church of Christ, & Mr Ber. speaketh but that which hath been spoken before him, fulfilling the mesure of his forefathers. But to the particulars.

1. *Likelihood.*

† See Kellisons  
Survey of the  
new religion,  
1. book, chap.  
5. 5. & 2.  
book, c. 2.

The *Noveltie* he maketh to be in *differing from all the best reformed churches in Christendome*. But if a Papist had to deal with him, he<sup>†</sup> would bring those reformed churches also within the compasse of *Noveltie*; and then Mr Bern. would flee, (as his brethren before him have done) to the scriptures for *antiquitie*: as he would answer a Papist, so wil I answer him; let the scriptures speak for the differences between other churches and vs. But here Mr Bern. is mute, and medleth not with this controversie: he thought belike the very name of *noveltie* and of the *reformed churches* would fray the simple.

If it be *Noveltie* to differ from the *reformed Churches*, then may he blame his own church of *Engl.* more then us, seing it differeth from those churches in moe and weightier points then we doe: yea it hateth persecuteth silenceth and excommunicateth those ministers and people, that stand & plead for such things as the reformed churches haue and practise. Agayn these churches have rejected & written against many of the Antichristian enormities

mities that are now in England. So if it be likely, we are not in the truth, because we differ from the churches in few things; it is more likely *Mr Bern.* and his brethrē, are not in the truth, because they differ from them in many. Wherefore let him first pul the beam out of his own eye. Agayn where he standeth vpon the hard words which some of vs have vttered of the Presbyterie &c. if he had not an evil and partial eye, he mought have seen many moe hard and reprochfull words used by his right reverend Fathers, and fellow preists, against the presbyterie and discipline which the reformed churches have, and the reforming ministers in Engl. would have. That still his weapon entreth into his own bowels.

His 2. likelihood he maketh to be *our agreemēt with ancient schismatiks*: yet any points wherein we agree with them in evill, he nameth not, much lesse proveth; but referreth us to *M. Giffords* paynes herein, who had long synce his answer by *Mr Greenwood* to every particular of that his pretended cōsimilitude between the *Donatists* and vs; to w<sup>ch</sup> answer I refer the reader. Agayn, this objection is such as the Papists make against the church of England, for so *N. D.* compareth *Protestants* with *Donatists*; and let vs see what answer the Preists of England can make for themselves, that will not as well, if not better, clear vs. And to come a little near to this our adversary, we could put *Mr Bern.* in mind of his own wayes, wherein he might see himself more like a *schismatic* then any of vs: for we openly professe our departure from the church of England, as from a false church, so proved by evident grounds out of Gods word; whereas *Mr Bernard* holding it to be a true church, and abiding in it, yet he and a hundred with him, made not long synce, a pretended covenant together; wherby they separated frō the vnpreaching ministers, &

†The three  
conversions of  
Engl. part.  
2. c. 2. f. 59

all that hate to be reformed. Yet at those reading preists of as good authority by the Lawes and Canons of that Church as himself, and the Conformists of farr greater esteem in this church, then the Reformists. Whether this be not a playn schisme, and Mr Bern. a factious person thus to cary himself in a church, let himself say: as also whither he be not for this, *ipso facto* excommunicated, by force of their own Canon which sayth,

Constit. &  
Can. eccles.  
1603. Can. 9.

Whosoever shall hereafter separate themselves from the Communion of Saints as it is approb'd by the Apostles rules in the Church of England/ and combine themselves together in a new brotherhood/ accounting the Christians who are conformable to the doctrine/ governments/ rites and ceremonies of the Church of Engl. to be profane and unmeet for them to joyn with in Christian profession: let them be excommunicated *ipso facto*, and not restored but by the Archbishop/ after their repentance and publick revocation of such their wicked errors. Into like danger doth he come by Canon, 11. and 12.

3. Likelihood.

The *ill means*, by which our cause is *mainteyned*, he maketh to be *strange exposition of scripture*, &c.

1 Kellif. Sur-  
vey. 1. book,  
chap. 5.

First, Mr Bern. here walketh still in the Papists steps, who object the like vnto the Protestants. Let any indifferent reader (I say they) peruse the learnedest book of these reformers, and he shall see in them false allegations of Fathers, corruptions of scriptures, fathers, and counsels &c. Secondly I answer, our expositions may seem strange to such as are themselves strangers from God: but the godly wise can discern, to whom (if they have read our books,) I leave the iudging of this probability. Now this old calumination which Satan layd vpon the Saints, how truly Mr Bern. hath layd vpon vs, let his proofs shew, which are in these two particulars. First, that one of us sayth, All the truth is not taught in the Church of England, and to prove this, Act. 20. 21. is cited. Which one of vs thus citeth Act. 20. and where; Mr Bern.

*Bern.* nameth not. Good cause we hav to suspect his faithfulness; for in his book he chargeth us with some errors, which we hold not; as after shall appear. And he that would so injury the whol, what may we think he will do for a part. I suppose therfore, the party cited that scripture to prove the whol truth ought to be taught: which because it may be questioned whether it be needfull at all times, therfore the Apostles example is brought. As for the preists of England, that they preach not the whol truth, is proved by their dayly practise, who balk many truths, touching the church, ministry, worship, government &c. as all that observe their doctrines know very well. It is proved also by the lawes and canons of their church, which excommunicate all such as shall by the truth reprove the falsehoods and abominations that are among them; as before in <sup>1</sup> this treatise is shewed. And *Mr Bern.* is very silly, if he expect any scriptures to prove what is now taught in his church. Furthermore if it be granted him, that *Act. 20.* wer by some one of vs alleged for the purpose he pretendeth: yet it is no more likelihood that our cause is evil, then that his brethrens cause and plea against vs is evill; for they without all doubt, do allege scriptures for to prove things now done in *England*, which it is not possible by the scriptures for to shew. See before in this book *pag. 73. & 75.* But what speak I of others? *Mr Bern.* himself is fayn to vse such colours, els would the glory of his church soon fade: for in the 82. page of his book he allegeth God for witnes that they are his people, <sup>1</sup> by giving them his word, *Psal. 147. 19. 20.* <sup>2</sup> by his effectuall working therby, *Ier. 23. 22. therefore there is the voice of the sonne of God, Ioh. 5. 25. &c.* If these be found & sufficient proofs, that *England* hath Gods word, because *Israel* had it, and so in the rest; then why may not

1 pag. 95. 96.

men allege like scriptures and proofs against them, saying, *They are stayned with their own works, and go a whoring with their own inventions*, Psal. 106. 39. *from the prophets of Ierusalem, is hypocrisie gone forth into all the land*, Ier. 23. 15. *I have not sent these Prophets sayth the Lord, yet they ran &c.* Ier. 23. 21. and the like. So then Mr Bern. must eyther bring better reasons for himself, or els he may blush to blame others for that wherin himself is more faulty then they; if they be faulty at all.

The other particular which he specifieth is, that places *setting forth the invisible church &c.* We bring to set forth the visible church by; as namely 1 Pet. 2. 9. 10. But Mr Bern. shewes his reader no reason at all, why that scripture must be vnderstood of the invisible church, as he sayth; and it is an easy matter for him to find faults without reason, in any mans writing. That place of Peter, (as the wise reader may perceive,) speaketh of and to the visible or sensible church: for th'Apostle wrote to the visible Christians, the \*strangers that then dwelt in Pontus, Galatia, &c. and this which he speaketh to them in Chap. 2. 9. 10. is as Moses of old spake to the visible church of Israel, Exod. 19. 6. Againe, he mentioneth the end of their calling to this dignity, vidz. *to shew forth the vertues of him that had called them out of darknes into his marvelous light*; which whither it apperteyns not to the visible church, I leaue it for every true member therof to judge. And such as these, are the exceptions that D. Allison (to whom he referreth vs,) took heretofore: which because they are vnworthy a D<sup>r</sup> of Divinity, we haue thought best to passe by, as vnworthy of reply, til further occasion.

\* 1 Pet. 1. 1.

4. Likelihood. The 4. likelihood is, that we have not the approbation of any reformed Churches for our cause. This is much like his

his first probability, before answered, & seemeth to be a  
 mayn propp to uphold the church of England, w<sup>ch</sup> love to  
 make flesh their arm. The reader may see this point  
 \* thrise vrged before in this book, and there † thrise an-  
 swered. I referr him also to our Letters vnto Mr In-  
 nitus whom Mr Bern. mentioneth: and finally to the A-  
 pologie of the church of England, where themselves say, un-  
 to the like objections of the Papists, † The truth of the Gospel  
 of Iesus Christ dependeth not vpon Councils, (add also, nor vp-  
 on Churches;) nor as S. Paul sayth, vpon the iudgements  
 of mortal creatures.

\* Pag. 15. and  
 45. & 87.  
 † pag. 16. &  
 46. & c. &  
 87. & c.  
 † Apol. part. 6.  
 c. 18. Divis. 1.

The 5. is, the condemnation of this way by the Divines  
 (of England) both living and dead, &c. But this is no other  
 likelihood then it is like Mr Bern. (if he had then lived)  
 would have alleged against Christ himself, when the  
 learned Preists, Rabbines, and Divines of Israel, condem-  
 ned his way and doctrine. Ioh. 7. 48. 49. & 19. 7. &c. If  
 these learned English Divines have confuted vs, let Mr  
 Bern. or any shew the scriptures and reasons by which  
 they have done it: if they were our adversaries with-  
 out reason, (as some of them he mentioneth, shew  
 litle or none at all,) wise men wil esteem them accor-  
 dingly. Bnt if such a Divine as Bredwel doe but call our  
 course a by-path, this sentence is authentik yenough, for Mr  
 Bern. to put in † his book.

5. Likelihood.

\* pag. 31.

The 6. is, the Lords iudgement giving sentence with them  
 (of England) and against vs. These things as they are  
 before more prudently vrged, both for the good suc-  
 cesse of the English ministers, and bad yssue of many of  
 vs, so I leue the reader vnto the answers before made  
 pag. 21. &c. 38. &c. Onely I would advise Mr Bern. to  
 look

6. Likelihood.

† pag. 34.

1 Act. 1. 17.  
18.

look better to his words, when he next write, and not to set down such positions, as may tend to Atheisme or Iudaisme; as wher in his brother *Boltons* case that hanged himself, he † sayth, *which end the Lord letteth not his speciall instruments to come vnto, &c.* A Iew vpon this graunt, would trouble Mr *Bernard* to defend Christianity; seing *Iudas* hanged himself, who was a farr more speciall instrument of the Lord, being an Apostle; then *Bolton* that was but a ruling Elder; and not *the first brocher of this way*, as Mr *Ber.* very vntruly (vpon Mr *Giffords* report, if he so reported) doth allege. Besides that *Iudas* after a sort repented and acknowledged his syn, & was not (that we know of) excommunicate, yet came to that woeful end: wheras *Bolton* for revolting from his faith at *Pauls crosse*, was dealt with, excommunicated, and so died (for ought that is known) without repentance, a member of Mr *Bernards* church. See before, pag. 39.

7. Likelihood.

The 7. is, *the ill succeſſe it hath had, these very many years, being no more increased.*

\* Luk. 17. 26.

† Psal. 105.  
22. 13.

1 Gen. 15.

\* Dent. 10. 22

The naturall man perceiveth not the things of God; but iudging by the outward appearance, gives vnrighteous iudgement. If M. Bern. had lived in *Noahs* dayes, & seen his 120. yeres labours & preaching spent in vayne; how would he have stumbled at the work of God, that gave his word no other effect in the world? And loe it is written \* *as it was in the dayes of Noe, so shal it be in the dayes of the Son of man.* But had M. Bern. bene in the dayes following, when *Israel* very few in number † walked from nation to nation, from one kingdome to an other people, and notwithstanding the † promise of multiplication, yet in 200. yeres and moe, had increased but vnto \* 70. sowles, and as many moe yeres were in *Aegyptian* bondage:

dage: and had he in the mean while seen the † *Princes* of *Gen. 17. 20.*  
*Ismael*, and † *Dukes* of *Eſau* with the \* *Kings* that raigned *Gen. 36. 15.*  
 in his land, before any King in *Israe*l: how would this *Gen. 31. 41.*  
 man (may we think) have gathered likelihooods, or rather  
 have concluded out of doubt against the poor afflicted  
 church of God? But it is no new thing to hear this plea-  
 ding from ſuch carnal goſpellers. Wel, not to tel him  
 of Gods gracious work in bringing many to this truth &  
 cauſing moe to liſten after it dailly, let Mr. Bern. look to  
 himſelf and his fellow Reformiſts, and if his right eye be  
 not blent, let him acknowledge Gods hand againſt them-  
 ſelves, who heretofore had ſo many fautors, and that not  
 of the meanest in the land: yet now are repreſſed as trou-  
 blers of the church, and their counterfeit reformation  
 further from all likelihoood of effecting then was at the  
 firſt. And this much of his vnlikely likelihooods.

## Of his Reaſons.

**H**is reaſons now folow, of more force (as † he pretends) *tpag. 44.*  
 then his bare probabilities. Theſe are three fold, ta-  
 ken <sup>1</sup> from the evil of the entrance into this way; <sup>2</sup> from our  
 perſons ſo grieuouſly ſynning in this way; <sup>3</sup> from our opinions  
 which are altogether erroneous & falſe.

The firſt ſort of reaſons, haue this foundation.

The entrance is very ſynful & curſed. Becauſe of theſe 2. great evils.  
 1. That we do not onely condemn corruptions & the notorious wic-  
 ked, but alſo forſake † all former Chriſtian profeſſiō amongst them. A man  
 muſt caſt off that word there with them which made him alive: alſo the  
 faithful meſſengers of God, the Fathers which begat him: yea he muſt  
 renounce all fellowſhip of the godly there. &c.

1. The evil of  
the entrance.

tpag. 44.

But we may with the Prophet truly complayn of this *Answer.*  
 man, that his mouth is † full of curſing and deceit and *1 Pſal. 10. 70.*  
 fraud; for how often haue we in our publick writings

X

prote-

protested our consent in all the holy doctrines that themselves professe: onely because we cannot enioy them without antichristian abominations, which the Prelates impose, and the Preists and people practise; we have separated from those assemblies, where idolatry is publickly set vp and mainteyned, and from those blind guides that would seem to make concord between light & darknes, Christ and Belial, and vnder shew of many truthes, seduce mens sowles unto destruction. Did the church of England forsake all former *Christian* profession among the Papists, when they left the Pope, & some of his Prelates, Masse, images &c: if not; then neyther doe we that have left but the remnants of Popery yet reteyned; and doe walk in the truth to our knowledge and utmost power as God inableth vs; not casting off any jote of his word, nor any faithful messenger of his, or other godly person, as this adversary calumniateth - His hart knowes better, though it sendeth forth such bitter waters.

*Page. 46.*

2. Next this he sayth \* that *with such a renunciation of truth, must be reteyned much vnt ruth:* the particulars are; *that men must beleew our way to be the truth of God;* and then condemn their church as a false church.

*Answer.*

Whither our way be not *the truth of God*, let the godly iudge by his word; by it also let them try the estate of the church of Engl. But Mr Bern. begging the question, wil have things to be taken for *untruthes*, before trial or due conviction. To help himself he seekes advantage by that *we have published* as he sayth *under our hand*, that the differences between vs and them, are onely such corruptions as ar by vs set down. Though the word *onely* be not ours, but Mr Bern. own; yet to let this passe as ordinary with him, what gathers he from it? *Corruptions* sayth he, *doe not make a false church, but a corrupt church, (make the worst of it that*

that can be; ) as corruptions in a man, maketh but a corrupt man, and not a false man. First let the reader observe that he speaks not a word of those corruptions which we set down; neyther in deed is he able without corruption, to plead for them. Secondly it is very corrupt and grosse, that he would perswade, no corruptions can make a church to be false: for then rebellious Israel, though they \* corrup-<sup>2. Zeph. 3. 7.</sup> ted all their works, was a true church stil; but Moses fore-<sup>\* Deut. 32. 20</sup> told that for \* corrupting themselves, they should be none of Gods children, but a froward and crooked generation. Now let M. Bern. make the best of it he can. His similitude of a man is not fit in this case. A man is a substance; but a church consisteth in relation or reference to Christ, as a wife to her husband. But if a mans wife play the whore never so often and openly, she may be, by M. Bern. doctrine esteemed a corrupt but not a false wife. Such distinction he may cary to the stewes. Corruptions there may grow in churches, and they yet be true churches, as at <sup>1. Re 2. 14.</sup> Pergamus, <sup>15.</sup> Thyatira, &c; corruptions also there may be that <sup>1. vers. 20.</sup> will make true churches false; as in Israel and Rome, where <sup>&c.</sup> first were assemblies of Saints; afterward they became \*whores and habitations of Devils. And there may be such corruptions in the constituting of a church that embraceth much truth, as will make it from the first, a false church, as in Samaria. 2 King. 17. 27. 28. &c.

**H**is second sort of reasons, is from the greivous synns that are among vs, by reason wherof (from our own ground) we may not (he sayth) be ioyned with. The synns he reckneth 6. <sup>2. The persons greivous by synning, &c.</sup>

First, that woful entrance before named. I answer, that M. Bern. entred into this reason with vntruth, and continued in it with begging the question, as before is shewed. So that this his obiection is very woful, & the man deserveth rather to be pitied then answered in his idle repetitions

2. Syn.

made without proof.

**T**He second is a *hie degree of unthankfulness both to God that begat vs by his word, & to our mother the church of Engl. that bare vs.* I answer, we thank God for that knowledge of him which we atteyned vnto in the Church of England, and are thankful also (as is meet) to all the instruments which God hath vsed to bring vs vnto knowledg: but now when God hath shewed vs a further truth, (as what child of his, seeth not more dayly,) we should shew great unthankfulness if we would not walk in it, much more if we should blaspheme and persecute it, as Mr. Bern. and many of his fellow Preists do, struggling against the light that shineth vpon them. A Papist may have occasion of thankfulness vnto God and men, for the knowledge of God and Christ which he hath got in the *Romish church*, far above that which he could have had among *Pagans*: yet if vpon sight of the errors in Popery, he forsake that false church, & ioine to some other true; no man can without vngodlynnes, condemne him of unthankfulness. The Papists heretofore have vsed such reasons as these against the Protestants; now they, for want of better apply them against us.

3. Syn.

**T**He third syn imputed to vs is, that *we are full of spirituall uncharitablenes.* First toward them that *will not go our way, nor be inclinable to vs whom* (he sayth) *we deeply censure, and deadly condemn.*

Answer.

\* Kellsom,  
Survey 1. booke  
4. chap.

First, this also is an old popish cavil, used often against the Protestants. One \* telleth them, they *deserve the punishment of Parricides*, for scoffing, taunting, contemning and reviling their forefathers.

2. Our *uncharitablenes*, (if such it be) is this, that we pray for and wish unto all, as to our own sowles, even life and peace. we seek to cover a multitude of synns, which then is done, when synners \*are converted from going astray.

\* 1 Am. 5. 20.

And

And for this cause we speak that which we beleve and know, though the world therfore hateth vs.

3. *Censure* or *condemn* those that goe not our way, we doe not; we know every man shall stand or fall to his own master. It is the syn onely which we condemn; the synner we seek to save, leaving him to the Lord who shall judge both him and vs at the last day.

4. But how charitable the ministers of *Engl.* are vnto vs, let their continuall reproches & vituperies in pulpit and in print shew: & how they *censure* and *condemn* vs and all that wil not goe *their way*, let *M. Bernards* own book speak; where by the sentence of his *godly ministers*, every one is damned, as *\*cutting himself off from Christ*, whosoever wittingly and continually separateth from the church of England, where yet so innumerable abominations & idolatries doe abound. \*pag. 263.

2. Secondly our *Uncharitableness* (as "he sayth) is a most *ungodly desire* as ever was heard of, to have the word utterly extinguished among them, *Aegyptian darknes* to come over them; rather then that it should be preached by such as doe not favour our course &c. \*pag. 52.

Our desire is, that the *Aegyptian darknes* which now covereth the land, by meanes of the false Prophets that are therein, were done away; & that the true light of the gospel were risen vnto them. We are sory to see the prophets (which hav night for a vision & darknes for a divination, as 'was threatned of God,) so to deceive the people, by preaching lyes in the name of the Lord, when he never sent them. Christ hath no need of such falsers to help up his kingdome: he hath wayes and meanes yenough, by his own ordinance and ministerie to build vp his church, though Antichrists clergie be sent back to the bottomles pit from whence they came. We know men gather not grapes of thornes, nor figs of thistles. Lamentable experience these many yeres, sheweth what hurt & misery cometh by this false hierarchy & priesthood, which vpholds idolatry, profanenes, & humane traditions; pleads for syn, Answer.

and against the truth; to the destruction of mens sowles. We wish people therefore to beware of false prophets, though they come in sheeps clothing; & to seek the Lord by his own ministry, not by Antichrists: for the thief commeth not \* but to steal, to kill and to destroy. Let them see by the lamps of God in his own Sanctuary and Candlestick, and walk in the light of *Ierusalem* his church, which \* hath the glory of God arisen vpon it: leaving *Vr* of the *Chaldees*, and walking no longer in the light of the fyre and sparks that men have kindled to themselves, least † they lie down in sorow.

\* Job. 10. 10.

\* Isa. 60. 1. 2.

3. Rev. 21.

24.

† Isa. 60. 11.

1 pag. 56.

3. The last point of our *uncharitableness*, which M. Bern. sayth ' is the *highest degree of all*, is that *we are sorry and envious that the good things of God do prosper with them.* &c.

Answer.

That the *good things of God doe prosper with them*, and the truth prevaile mauger all opposition; we have cause to rejoyce for, and do rejoyce. Yea and we doubt not, but the envious writings and dealings of Mr. Bern. and his fellowes, against the gospel, God wil turn to the furtherance of the same; & the generation \* of the righteous shalbe blessed; which the wicked \* shal see and fret, and gnash their teeth and pine away: when their desire shall perish. But what are the *good things* which Mr. Bern. meaneth? Not the truth of God in deed, for that he blasphemeth and writeth against as *Schisme* & *Brownisme*. Nor the Reformists cause, called *Puritanisme*; for that prospereth not, as all men see, but decreaseth dayly. The Prelates are the men that prevaile, for a while; their canons are confirmed, their ceremonies flourish, and their hornes are exalted. Whither M. Bern. himself, (who wrote not long synce a book against them, which also he was willing a gentleman should have printed in his own name, that M. Bern. might have slept in a whol skin,) whither

\* Psal. 112. 2.

\* Gen. 10.

Whither himself I say, and his fellow Reformists who are disappointed of their hope, be not sory for this prosperitie, let themselves say. As for vs, we have learned <sup>\*not</sup> <sup>\*psal. 37.</sup> to fret or envy when we see the wicked flourish; for they shall soon be cut down as grasse, and wither as the green herb. Sory we are in deed for their lamentable estate, and desire that they may find mercy, at the hands of the Lord.

Our fourth kind of syn, he sayth is, *our abusing of the word, misalleging and wresting it, &c.* <sup>The 4. syn.</sup> This was the third of his *probabilities* before <sup>†</sup> answered, and is here for <sup>† pag. 156.</sup> <sup>¶</sup> a shew mustred agayn among our synnes; but nakedly & without al proof: I leave it therefore to the reproof of God; and to the godly judgements of all that shall read our writings and allegations of the scriptures.

The 5. syn is *our wilful persisting in our schisme.* <sup>The 5. syn.</sup> This is agayn to beg the question; first let it appear to be schisme that we are in, let the reasons & grounds of our separation be orderly dealt in, & soundly cōvinced by Gods word; then if we yeild not, let vs be holden *wilful*. Otherwise, to *persist* in weldoing is good. And as easily do the Papists call Protestants *schismaricks*, as they vs. Whither M. Ber. with all the helps that he hath had from other men, hath convinced us of schisme, let the godly judge. If reproching of vs, and idle excursions into by matters, be a conviction; doubtlesse he hath done it better then any before him.

The 6. syn, is *our rayling and scoffing*, and (as he sayth) <sup>The 6. syn.</sup> Henry Barrowes blasphemies, who hath egregiously abused all their holiest exercises of religion, &c. I answer, if such syn be in any of vs, it is even by our selves condemned; and if by humane infirmity any have been overtaken with vnseasoned speeches, we desire the Christian reader to bear with

with and pardon it in vs, as himself would have pardon of God. The like hath *Mr Barrow* earnestly intreated in his *Preface* to his *Discovery*, as the reader may see; so farr was he from delighting in such wayes.

Secondly I answer (howsoever I wil not justify all the words of another man, nor yet mine own, for in many things we syn all;) that many of the things which this man counteth *raylings*, *scoffs* & *blasphemies*, are no other speaches then the holy Ghost hath used before vs in the scriptures, and applied to like persons; and seemed as harsh to men of those times, as these doe to men now.

Thirdly it is likely that some be rather the printers fault (vnlesse *Mr Bernard* hath forged them himself) then *M. Barrowes*.

Fourthly the Reformists themselves, amongst whom *M. Bern.* sometimes seemed one, have uttered as hard speeches against the Prelates and other corruptions of their own church; though now like time servers they gloze with their reverend Fathers; as this man maketh the first of *M. Barrowes* raylings scoffs & blasphemies, to be his calling the Bishops \* *Antichristian*. But how many volumes have themselves heretofore written of this argument? And who amongst vs hath ever dealt as did *Martin Marprelate* among themselves?

Finally *M. Barrow* did sharply inveigh against the reforming preachers, as being the greatest deceivers of the people, vnder shew of holynes. This maketh them agayn so eger against him; but whither he spake not right of them, may in part be seen already, and time wil shew more; they can no longer halt as hitherto they have; but eyther they must reconcile them to their *Fathers*, or quite forsake them: and a blessed work of God it is, that the most dangerous seducers should thus first be discovered.

The 3.

\*It would be known what *Mr Bernard* counted and called them, in his book that of late he wrote against them.

THE third and last sort of *reasons* which Mr. Bern. <sup>† v. tpag. 78. &c.</sup> setteth against vs, is *Our errors*, and (as he sayth) the *matter of our schisme*.

The errors which he reckneth vp, and vndertaketh to confute are ten. The first of them is that *we hold the cō-* 1. *Error.*  
*stitution of their church to be a false constitution.* To this he sayth,

1. That we cannot prove this simply by any playn doctrine of scripture &c. 2. That it is against the evidence of the scriptures, which maketh the word, (Mat. 28. 19. Mar. 16. 15. 2. Cor. 5. 19. & 11. 2. Job. 33. 23. 24. Act. 2. 14. 37. 38. and 16. 32. 33.) the externall profession (Act. 8. 12. 37. 38.) and Sacraments (Mat. 28. 19. 1. Cor. 10. 16.) the visible and true constitution of a company so gathered and knit together; and so was theirs constituted, as that book of (Mr. Ber.) sheweth; and as in another ere long shalbe plainly manifested. &c.

First Mr Bern. setteth down barely this as our position *Answer.*  
and doctrine, not naming place or book wher it is written, nor the proofs that we make of it; but peremptorily sayth *we cannot prove it*. wheras it hath in <sup>†</sup>many books by many playn doctrines of scripture been evidently proved, so as Mr Bern. and all his fellow priests could never yet, make a playn and direct answer. And if when book is written after book, no refutation be made, but a bare denyall, as here M. Bern. sayth *we cannot prove it*, I say the ministers of Engl. may so turn away any thing; but with what credit or conscience, the wise will judge.

Secondly, for M. Bernards reason, it self wanteth a good constitution, being so confusedly set down, as a man knowes not what he makes the constitution of a church; or how he would conclude that their church is constituted aright. He pretends the word to be the *Constitution* of a church; wheras the scriptures that he quoteth, & reason it self might teach him, that the word is the instrument or means of Constituting, & conseruing the church constituted; so also be the sacraments. But as the con-  
stitution

† *Discovery.*  
*Refut. of Giff.*  
*Confession.*  
*Apologia.*  
*Answer to*  
*Mr Iacob.*  
*&c.*

stitution of a common wealth or of a citie is a gathering and vniting of people together into a civill politie: so the Constitution of the *common wealth of Israel*, (as the church is \* called) and of the citie of God the new *Ierusalem*, is a gathering and vniting of people into a divine politie: the form of which politie is *Order*, as the hethens acknowledged, calling politie, † *an order of a citie*; which *Order* is requisite in all actions and administrations of the church, as the Apostle † sheweth, and specially in the constitution therof; so that next vnto *faith* in God, it is to be esteemed most necessary for all holy societies. Wherefore Paul reioyced for these two things in the Church at *Collosse*, † even their *order*, and their stedfast *faith* in Christ. Now wheras to the cōstitutio of a church, there belong † a people, as the *matter* wherof, and † a calling, gathering and vniting together, as the *form* wherof the church consisteth: in both these the *Constitution* of the Church of *Engl.* hath (in sundry treatises) been proved false. For with them all sorts of profane worldly and wicked persons, are received as the matter wherof the church is builded; cōtrary to the playn & manifest doctrine of the scriptures. *Levit. 20. 24. 1 King. 8. 53. Act. 2. 40. and 19. 8. 9. Iohn. 17. 16, 2 Cor. 6. 14--17. 18.* The form and order of their vniting is also strange; for these profane people, even all persons in a family, and all families in a parish, are vnited into one *parish church*, as it is called; not voluntarily, (as ought to be † in the true church,) but by constreyn; not by any due profession of repentance frō dead works and faith in God; but by the Preists reading a *Confession*, *absolution*, & such like popish stuff as is to be seen in their service-book; not vnder the guidance of Christs officers, but of a *Parson*, *Vicar*, *Curate*, or other like creature of the Bishops; who in many places can but read English vnto them.

\* *Ephes. 2. 12.*† *ἀξιὸν τῆς πόλεως**Aristot. 3. Polit. c. 1.*† *1 Cor. 14. 40.*† *Collos. 2. 5.*† *Mat. 23. 41.*

them. And this with the other Parishes of the Diocesse so gathered also, are vnited into one *See* or *Diocesan* church, vnder a Lord Bishop and his Courtiers; and all the Diocesess into two Provincial churches; the Provincial, into one national church, called the *Church of Englād*; over all which there is a *most reverend Father* and *spirituall Lord, Archbishop, Primate, & Metropolitan*; vnder whom all Bishops & Preists of the land are subject; and all people and parishes in the land bound to obey the dead canons and decrees, which he the Ach. Lord with his brethren of the governing clergie, agree of in their *representative church* in the Convocation howse, if once the Civil Magistrate give life vnto them. This forme and order of a church is not to be found in Christs Testament; but received it is from the church of Rome by heritage or succession; as the Papists boast of ( to the dishonour of Protestants ) when they say; \* *A religion &c. that distinguished the multitude into parishes, proportioned the tithes, annexed the Glebeland, founded the Bishopricks, limited the Diocesess &c.* So, as the mother is the daughter is, false in her constitution; though in the doctrines which she professeth, she is far better and purer then that whor-mother of Rome. The discussing of these things, as M. Bern. referreth to other places and books, so also doe I; seing in this place he hath brought nothing of weight to proue his constitution. For, the scriptures that he allegeth, and the 3. things that he collecteth from them; do make against his purpose. The word is not by Christs ministry rightly preached & applied to the people, but vn sufferably abused to the maintenance of the confusion and idolatries that are among them: the sacraments are highly profaned and prostituted to the most vngodly & their seed, and popishly administred; and the externall

\* *Supplic. to the King. anno 1604. Reason of religion 6.*

profession which the people make, is by constreynment, and therefore nought-worth: besides it is corrupt and idolatrous, being a mixed professiō, partly of the truth of God, and partly of their own inventions, as appeareth by their *Communion book, Canons, and the like.*

**1. Error.**

Our second error should be, that *we hold their Constitution a real idol, and so them idolaters.* To confute this, Mr Ber. sayth that *he hath perused many scriptures, & can see none that take an idol or idolaters in any such sense; agayn, that Marlorat mentioneth 47. idols, and not one of them in this sense.*

**Answer.**

Whither this article be of Mr Bernards own forging, or where he hath had it, I cannot tell; his reader must take all of his credit, for he sets not down his author. As for his confutation hereof, it is very slender, that because *he seeth it not, or Marlorat nameth it not,* therefore it is no idol. For it is no sure position that *M. Bernard* seeth all that the scriptures teach; and both he and *Marlorat* may as soon number the hayres of their heads, as all the idols that are in the world. Wel therefore yet may it be a *real idol*, for ought that this man hath sayd to save it. And if it be a false constitution (as before is proved) set vp in stead of a true, what is it better then a very idol. In the end he turneth and renteth vs, for making our own constitution (as he sayth) an *idol* or *goddesse*; and feigneth that we may say, *Great is the goddesse Constitution; great is Diana of the Brownists.* But seing this is but a reproch of a scorner, & the reproch reacheth vnto Christ himself, who hath appointed the frame order and constitution of his own church, which we have laboured for: I leave him for this calumniation, vn to his rebuke, who will teach him one day, no more to blaspheme.

And whither (may we think) tendeth the invective of this vayne man, who thus skoffeth at the Constitution of  
Christ

Christs Church; but to bring in a mere *ataxie* or confusion, worse then was at *Babels* towr-building: for take away the orderly framing and constituting of a church, and there will be but a *Tohu*, (as the scripture \*speaketh,) a rude indigest heap or confuse *Chaos*, more befeeming the wild beasts of the wood, then any humane, much lesse divine politie.

\* 177 Jer. 4.  
23. Gen. 1. 2.

That such as are not of a particular constituted church, (so weet such a one as ours is,) are no subjects of Christs kingdome.

3. Error.

Neyther is this position set down in our words; (to my knowledge;) neyther doth M. Bernard take away, but confirm rather the thing that we hold; for he \*granteth that they offend God, which may and doe not ordinarily, (having meanes offred) live in a Church rightly constituted; and we grant that many of Christs subjects, for want of means, do not live in a true constituted church. If therefore he were not a caviller, he would not have reckned this among our errors.

Answer.

\* pag. 81.

That all not in our way, are without: and we apply against them (in Engl.) 1 Cor. 5. 12. Ephe. 2. 12.

4. Error.

The first part of this Position, you must impute to Mr. Bernards charity, who wil needs frame our assertions for vs, because he thinks we cannot speak for our selves; we might leave it vnto him to frame an answer also. But if he would let vs tel, what we hold, it is, that all not in the way of Christ, are without: and if this be an error, let him make the most of it.

Answer.

The applying of those scriptures against them, he must be content to bear, till he or his brethren can prove themselves a true church; for though there be great differences of peoples professing religion, some with more truth, som with lesse; yet all not within Christs church, are without,

as th'Apostle speaketh. Mr. Bernards exception, that those places are meant of such as never professed Christ at all; is childish: why doth he not except against the holy Ghost himself, who \*applieth against the false Christians of the Romish Church, words and speeches meant first of heathen Babylon, that professed not God or Christ at all.

\*Rev. 18. 4.  
often in that  
book.

His boasting of the word, sacraments, effects & deliverances; are before in this treatise taken away. And Mr. Bernards proofs, are but a begging of the question, w<sup>ch</sup> he blameth in others, as before is observed.

5. Error.

That onely Saints, that is, a people forsaking all known syn, of which they may be convinced, doing all the known will of God, increasing and abiding ever therein, are the onely matter of a visible church.

Answer.

This Position I deny, and disclaym also the errors which he gathereth from it: and therefore wil spend no time in answering it; but referr Mr Bern. to them that have so spoken or written, if any be. This we hold, (& let vs see what Mr Bernard can say against it,) that †Saints by calling, are the onely matter of a true visible church. Yet withall we hold, that many be called, † but few chosen.

\*1 Cor. 1. 2.  
R m. 1. 7.  
Eph. 1. 1.  
1 Mat. 20. 16.  
G 22. 14.

6. Error.

That the power of Christ, that is, authority to preach, to administer the sacraments, and to exercise the censures of the Church, belongeth to the whole Church; yea to every one of them, and not the principall members therof.

Answer.

This opinion, he calleth the A, b, c, of Brownisme: but he may put it if he please in the Criss-crosse rew of Bernardisme; he himself being the first that I ever heard to utter such a position. This point he much vrgerh & presseth vs with; he mentioned it in his Forespeech to the Reader, thus, The Papist sayth, Christs ruling power is in the Pope; nay, sayth the Protestant, it is in the ecclesiasticall governours, Bishops; nay, sayth the

the Puritan, it is in the Presbyterie; nay, sayth the Brownist, it is in the body of the Congregation, the multitude, called the Church. And in this beginneth Brownisme. &c.

Here first I require of M. Bern. that he produce his autors, and shew the book, or writing, where we have avouched such things. He tells his reader of all the errors that he chargeth vs with, that *"we hold and cannot deny the, being already avouched under our hands; and that he will not wrong us in setting them down, &c."* Yet durst he not (as it seemeth) cite the places or persons in his book; which every honest writer in such controversies vse to doe; and if he doe not in his next, the reader may esteem of his truth and honesty as it is. \*pag. 78.

Next, for the point it self; I answer, *Christs ruling power*, which the Papists say is *in the Pope*; we say not (as this man calumniateth vs) that it is *in the body of the Congregation, the multitude*; but in Christ himself; and that the Pope is Antichrist, not for taking into his hands the power of the *multitude*, but of Christ, to rule and govern the church as *Head* of the same.

Agayn, *Christs ruling power*, which the Protestants say is in the *Bishops* the Prelates, we do not say it is in the *multitude*; but in Christ himself: for he onely is *'Lord* of the Church; he onely is *\* Archbishop* or *Chief pastor*; he onely walketh among the *\* seven golden Candlesticks*, as Overseer of the seven churches; ruling them by his lawes canons and decrees. Wheras the *Bishops* of England are *spiritual Lords*, & one is *Archbishop & Primate* over all; they rule many churches and ministers; make new canons & decrees in their Convocation howse; prescribe formes & words of prayer, and of preaching, by their *leitourgie & homilies*; and other like spiritual jurisdiction, apperteyning to Christ alone; thus are they very Antichrists; & together with their exorbitant usurped power, ought utterly

1 Cor. 8. 6.  
 & 12. 5.  
 \* ἀρχιεπίσκοπος  
 πλw.  
 1 Pet. 5. 4.  
 \* Rev. 1. 13.  
 & 2. 1.

terly to be abolished out of all Christian churches.

Neyther that *ruling power of Christ*, which the *Puritans* (whereby I suppose *M. Bern.* meaneth the Christian reformed churches in other countries,) say is in the *Presbyterie*; doe we say, is in the *multitude*; for we acknowledge Christ to have ordeyned a \**Presbyterie* or *Eldership*, and that in <sup>†</sup> every church; for to <sup>†</sup> teach and rule them by his own word and lawes; vnto whom all the multitude, the members, the Saints, ought to <sup>†</sup> obey and submit themselves, as the scriptures teach. And for the particular branches of this 6. Error that *M. Bernard* chargeth vs with; *That the power of Christ, that is, authority to preach, belongeth to the whol church, yea to every one of them, &c.* we deny it, as he setteth it down; and for the help of the reader whom he abuseth, wil distinctly set down our opiniō.

The word of God, is given to all & every member of the church, to read & exercise privately: but publickly in the church there is a double use, <sup>1</sup> in prophesy; and <sup>2</sup> in office; as the Apostle \*distinguisheth. The office of teaching, is layd vpon some few chosen and ordeyned therunto. Into this office may no man intrude, or vsurp it, without a lawful calling. This we have long synce published, as a part of our faith; *Confess. Art. 19. 20. 21.* Teaching in way of prophesie, (which the Apostle treateth of *1 Cor. 14.*) is absolutely vnlawful \*for all women in the church; but men, so many as have the gift & ability from God, may <sup>†</sup> all prophesy one by one; of which point see our *Confess. Art. 34.* And this is that we hold concerning *preaching*; which whither it be an error, and *M. Bern.* hath so proved it, let the indifferent reader judge.

For the second point, *authority to administer the sacraments*, that it should belong to every one of the church; we vtterly

\*1 Tim. 4. 14

\*Tit. 1. 5.

1 Cor. 12. 28.

Act. 14. 23.

1 Tim. 5. 17

1 Heb. 13. 17.

1 Pet. 5. 5.

\*Rom. 12. 6.

7.

\*1 Cor. 14. 34

1 vers. 31. 24.

viterly deny; and marvel at Mr Bernards vnconscionable dealing with vs; for in our Confession he could not but see, (vnlesse he winked,) this plainly expressed, <sup>†</sup>no sacraments <sup>†</sup>Art. 34. to be administred vntil the Pastors or Teachers be chosen and ordeyned into their office.

The third and last, *that every one hath authority to execute the censures of the Church* we also deny; but hold, that every member hath authority to <sup>\*</sup> rebuke his brother for syn, <sup>†</sup>Luk. 17. 3. and if he repent to forgive him; if not, to take witnesses; if yet he repent not, to tel it <sup>†</sup> to the church; which <sup>†</sup>Mat. 18. 15. 16. 17. church hath Christs <sup>†</sup>power to judge all within the same, <sup>†</sup>1 Cor. 5. 4. and cast out from among them all wicked men. Now <sup>†</sup>12. 13. that every one hath not this power, nor yet any member or members apart; we have plainly signified in our Confession; Art. 24.

If this be an error in Mr Bernards account, let him by the scriptures confute it, not only in vs but in a principall minister of his own church D. Fulk, who hath written <sup>†</sup> that the keyes of the kingdome of heaven <sup>†</sup>Treatise of Popes pard. part. 2. c. 3. whatsoeuer they are; be committed to the whol church, and not to one person onely, as Ciprian, Augustine, Chrysostome, Ierome, & all the ancient Doctors agreeably to the scriptures do confesse.

So then for popular government, (which Mr Bern. would traduce vs by;) we hold it not, we approve it not; for if the multitude govern, then who shalbe governed? Christian liberty (which <sup>†</sup>all have) is one thing, the raynes of government (which <sup>\*</sup> some have) is another thing. Now <sup>†</sup>1 Cor. 7. 23. Gal. 5. 1. how farr the peoples right and liberty & benefit therby <sup>†</sup>1 Cor. 12. 28 extendeth, would require a large discourse to shew; which is not my purpose here. It is yenough to manifest the iniquity of this adversary who would father such errors on vs; dealing like his predecessors the Papists, who in this weise reproched the Protestants, as labouring <sup>†</sup> to bring all <sup>†</sup>Apolog. of the church of Engl. 1. part. c. 2. diuis. 7. things vnder the rule of the rash vnconstant people & vnlearned

\*Survey of  
the new relig.  
1. book, 3. ch.

multitude; and to make the church \* democraticall and popular, because every one of the people by his private spirit, is supreme iudge and head in matters of religion.

\*See among  
other, the  
Discovery  
of the false  
Church; pag.  
165. and for-  
ward. Apo-  
logie against  
the Oxford  
DD. pag. 60-  
&c.

†Necess. of  
reform pag.  
28.

Our different judgement and practise from the church of Engl. where all laymen as they call them, are forbidden all speaking or expounding of the word in the publik assemblies; and where a Bishop, Chancelor, or Cōmissary, hath power to excommunicate by a *Latin writ* &c. Our difference also & dislike of the Presbyteries practise, wherby people are excluded, and deprived of a great part of their Christian liberty and benefit therby; is in other books † largely treated of, with scriptures and reasons many, which M. Bern. neyther orderly handleth, nor soundly confuteth, as the wise reader may see; but ignorantly and confusedly shuffeth them over; running into by matters, and vniust calumniations. I wil end therefore with the words of one of his fellow Ministers, who touching this point of church government writeth much more soundly then Mr. Bern. in his blindnes hath done; *Mr Iacob I mean*, which sayth, † *It is childish, and without all wit, to cry out against vs (as our aduersaries doe) Popularity, Anarchie &c. for our so wel grounded & so approved an assertion.*

7. Error.

That the syn of one man publikly and obstinately stood in, being not reformed nor the offender cast out, doth so pollute the whol congregation, that none may communicate with the same in any of the holy things of God, (though it be a church rightly cōstituted,) til the party be excommunicated.

Answer.

1Confess. art.  
36.

I deny agayn this to be eyther our iudgement or practise. Mr Bern. sayth the former position is the ground of this; and so it seemeth, he calumniating vs in the former, thought he might doe likewise in this. We professe & have long since published, that *none is to separate for faults and*

and corruptions, which may, and so long as the Church consisteth of mortall men wil fall out and arise among them; but by due order to seek redresse therof.

Now that every Christian not onely may but ought to rebuke his neighbour for syn, we have playn lawes both in the old Testament and the new. *Levit. 19. 17. Luk. 17. 3.* That synners not repenting, are after the second admonition to be signified vnto the church, is also Christs ordinance, *Mat. 18. 15--17.*

But what if the church will not cast him out? I answer; Synns are eyther controvertible or manifest. If controvertible and doubtful; men ought <sup>†</sup> to bear one with anothers different judgemēt; if they do not, but any for this make a breach or separation, \* they syn.

<sup>†</sup>*Rom. 15. 20*  
*Phil. 3. 15.*

<sup>16.</sup>  
*Ephe. 4. 2. 3.*

<sup>\*</sup>*Heb. 10. 25.*

But if the syn be manifest, as for example a man is convict of adulterie, blasphemy, theft, or the like: and the church wil not rebuke him nor cast him out, but suffer him obstinate & impenitent in his wickednes, & plead for him against such as call vpon them for judgement; then are all such abettors of the wicked, synners themselves; and that in a high degree, as th'Apostle noteth *Rom. 1. 31.* the whol lump is leavened, *1 Cor. 5. 1.--6. &c.* and now not that one mans syn, but the syn of them all, is that which polluteth them: for they favour and iustify a wicked man more then God; therefore wo is vnto them, <sup>\*Isa. 5. 20. 23.</sup> and Solomon sayth, *He that sayth to the wicked, thou art righteous, him shal the people curse, and the multitude shall abhorre him. Prov. 24. 24.*

If Mr Bern. think the syn is the lesse, because a church mainteyns it; he is much deceived; evill, the more cōmon it is, the worse it is; because God is more dishonoured, and mens sowles more endangered.

If he think men should regard and reverence the church

church in this case; the law teacheth every man not to folow \* the many (or, the mighty) to doe evil, nor agree in a controversie to decline after many, and overthrow (the right.)

The ground of all this is playn in Gods law; if any one of the people synned against any of the commandements of the Lord, \* and one shewed him his syn which he had committed; he was to bring his sacrifice, a testification of his repentance. If a † ruler synned, or the high † priest himself; they were to do likewise.

If the whol \* Congregation synned, the like law was for them : God respected no persons ; but if they that synned were greater or moe in number, they were so farr frō being favoured, as they had the greater sacrifice injoynd them ; a private man offred † a shee-goat ; a ruler a † hee-goat ; the high Priest, & the Cōgregation, a † yong bullock.

These lawes wer given to all sorts of persons, for all maner synns, & the law was agayn repeated & stablished frō that day forward throughout their generations, *Nū. 15. 22. 23. &c.* But if any man despised this law, and synned with

a high hand, the same blasphemed the Lord, and was to be cut off from among his people. *Nū. 15. 30. 31.* Now further, that the whol congregation taking part with wicked men in syn, after due admonition, are all defiled and subiect to like judgement; we have a playn example in the whol Tribe of Benjamin, wher\* in Gibeah one of their

townes, filthines was committed; the Tribe was called vpon to deliver † those wicked men to death, that evil might be put away frō Israel; but whē they would not deliver them, all the other tribes warred against that tribe, & almost rooted out every man of the same. Likewise the tribes of Israel in an other case, sayd to some of their

brethren, † *seing ye rebel to day against the Lord, even to morrow he wilbe wroth with all the Congregation of Israel. Did*

not

\* *Exod. 23. 2.*

\* *Levit. 4.*

*27. 28. &c.*

† *vers. 22. 23.*

*&c.*

† *vers. 3.*

\* *vers. 13. &c.*

\* *vers. 28.*

† *vers. 24.*

† *vers. 3. & 14.*

\* *Judg. 19.*

\* *Judg. 20. 13.*

*&c.*

† *Job. 22. 18.*

*20.*

not Achan syn, &c. & wrath fell on all the Congregation of Israel? and this man alone perished not in his wickednes. What Mr Bern. seeth or how he readeth the scriptures I cannot tel; but if he knew the contagion of syn or guilt of the same, he would never have written as he hath done. Now where he pleadeth that men should not for the offender, refreyn the *holy things of God*, *abhor the sacrifices* &c. We grant it. The holy things are alwayes to be revered, Gods house & sacrifices frequented, when we may without syn. But we deny such an assēbly to be Gods church, as with a high hand synneth, and blasphemeth the Lord. The sacrifice of the wicked is *\*an abominatiō*. And it cannot be sayd that any holy thing is lawfully administred in such a society, wher all agree together to mainteyn open iniquity, & doe despise the word of the Lord, calling thē to repentance. If they do not thus, we hold it not lawfull to separate from them; nor in any weise at any time, til all holy & orderly means be vsed for their reclayming.

*\*Pro. 21. 27.*

That every of their assemblies are false churches..

8. Error.

Answer.

This we hold in deed, being vnderstood of the ordinary cathedral and parish assemblies of England, which all are by one line. For defense of these churches *Mr Bern.* refers the reader to another treatise after; and so do I to the answer of the same, folowing. Yet least he should seem to say nothing; *M. Bern.* excepteth *That they have no false head, for, they hold Iesus Christ*. I answer, so might *Ierobam* have pleaded for himself & his people, that they had no false head, but *\*the true God* which brought them out of the land of *Ægypt*. Yet were they a false church. *\*1 King. 12.* The Papists & Anabaptists at this day, hold & professe Iesus Christ: yet such errors are among them, as Christ in deed is deneyed: the parishes of England professe him also, but such is their estate otherwise, that they have him not truly for a head, prophet, preist, or king vnto them;

\*pag. 127.

\*pag. 111.

as before is \* proved . But it is yenough for Mr. Bernard to affirm without proof, and *correction* with him is a \* needfuller argument in this case then *instruction* . For when the preists lips preserv not knowledge, how should men be answered but by the gaole or gallowes?

†pag. 116.

2. The matter (*sayth he*) is not false: and to shew this he noteth a difference between *No matter*, *true matter*, and *false matter*. *No matter* are they which make no profession of Christ at all; as Iewes, Turks, and Pagans. *True* (visible) matter are all such as openly professe this mayn truth, that Iesus the sonne of Mary is the son of God, Christ the Lord, by whom onely and alone they shalbe saved. And † false matter is contrary to this true matter.

1pag. 113.

I answer; this *false matter* is very rawly set down, for being contrary to the former *true*, it may imply *Iewes*, & *Turks*, whom he made *no matter*: & then it confoundeth his own distinction . But if he mean that they which professe not Christ rightly and truely, as he setteth downe, are a *false matter*, then, say I, it will evince the matter of their churches to be false, seing there is not a right & true profession of Christ, made by their parishes: But Mr Bern. leaving out this word *rightly* and *truely*, tells vs <sup>1</sup> *they all professe this faith*, as is apparent <sup>1</sup> *by the doctrine of their church* (vidz, that in the *Harmonie of Confessions*, ) <sup>2</sup> *by the same publicly preached*; <sup>3</sup> *by the same mainteyned by their lawes, writings, and blood of holy martyrs*. I answer, if all this were granted, yet wil it not prove Mr Bernards purpose; for some may write and preach the truth, the Magistrate may establish it by law, and some may seal it with their blood; & yet not all the nation be a *true matter* for Christs church, except they also make like profession . Which that the parishes of England doe not, the profanenes of the multitudes shew . But least I be thought to speak of envy, let vs heare the testimony of their own ministers & such as were no favourers of vs at all, as their malicious writings

writings of vs sheweth. Mr Nichols, esteemed a forward preacher among them, sayth: \* We find by great experience, \* *plea of the innocent. p. 218. &c.* (and I have now five and twenty yeres observed it,) that in those places where there is not preaching and private conferring of the Minister and the people; the most part have as little knowledge of God and of Christ, as Turks and Pagans. To confirm this, he gives vs an example in his own flock. For I have been in a parish (sayth he) of four hundred communicants, and marvelling that my preaching was so little regarded, I took upon me to conferr with every man and woman, before they received the communion. And I asked them of Christ, what he was in his person; what his office; how syn came into the world; what punishment for syn; what becomes of our bodies being rottē in the graves, and lastly whither it were possible for a man to live so uprightly, that by well doing he might win heaven. In all the former questions, I scarce found ten in the hundred to have any knowledge, but in the last question, scarce one, but did affirm, that a man might be saved, by his own well doing, and that he trusted he did so live, that by Gods grace, he should obteyn everlasting life, by serving of God, and good prayers &c. *A sayr profession.* Now then, this being so, tel me I pray you (sayth \* Mr Nichols) first for \* *pag. 220.* Atheisme, whither these be any better then Atheists, w<sup>ch</sup> know not Christ? And tel me I pray you M. Bernard whither these be a true matter, such as Christs church consisteth of? But you would make vs beleieve the Bishops and Preists of Engl. are wondrous men; for if they write books, or preach sermons to the people; their whol Diocesēs & Parishes must needs be esteemed converts & profelytes. Such effect & grace was never heard of before, synce the world began. More absurd it is to say, that the good lawes of the Magistrate, do make a profane idolatrous multitude, true professors: but most of all, that because some few were martyrs, therefore they that killed the martyrs, profess

fesse Christ truly. If these be not pregnant reasons, then M. Bernards book is litle worth.

3. But he proceedeth and sayth, *The visible form is not false; Which is the uniting of vs vnto God, and one to another visibly.* This he would prove by 3. reasons. <sup>1</sup> *because the word is preached & offered to the people;* <sup>2</sup> *because of the peoples open profession of their faith, vnto the doctrine, God working in them a wil to receive it.* <sup>3</sup> *because the Lords supper is in use among them.*

Sundry scriptures are alleged to shew that thus the primitive churches were planted and constituted; all which we grant; but when he comes to apply \* these to themselves; he barely assumes, that thus is their case; neyther answering any reason of ours to the contrary, nor shewing any reason of his own, to confirm that which he sayth. And what cause in the world, what church is so bad; but may thus be pleaded for? He knowes wel, that we except, (and the visible estate of that church, their own monuments, records, complaints, &c. do bear witnes with us,) that they were planted in this religion and profession by force of the Magistrates law; that multitudes are profane; that many thousands want the preaching of the word; that they are all compelled to come to church, be baptized, receive the communion, and the like; and what profession the poor ignorant people make, is before manifested. If he would hear more of their profession, and subjection to the word and ministry, Mr Nichols shewes it thus; *† How litle have they esteemed the godly and learned ministers! How content they be with simple and ignorant men! How hardly are they drawn to pay duties which law hath appointed! How many quarrels they pick against painfull ministers! And how litle reverence they give to any that are faithfull! How they follow their covetousnes and pleasures! How they fill all sorts of courts with brawles, foolish & wilful strifes, & suites, & demurres in law with*

\* pag. 121.

† *Plea of the innocent*, pag. 246.

With murthers, Whordomes, dronkennes; and all disorder. Loe this is the commendations of the professant people of the Church of England, whom Mr Bernard pleaderth for.

As for their constitution and vniting together into parishes, dioceses, provinces, and at last into one nationall church, with an Archbishop and his high court over all: it is <sup>†</sup> before shewed to be a Romish fiction, and anti-christian, not justifiable by the law or testament of Christ. <sup>†</sup> pag. 172

<sup>4</sup> Lastly, the visible properties are (he sayth) not false but true, namely these, <sup>1</sup> Continuance in hearing of the doctrine of Christ received, and using of the sacraments and prayer. <sup>2</sup> The holding out of this truth and the sacraments as banners displayed, against the enemy; <sup>3</sup> A care for the welfare of all, and every one for the whole, and ech for other.

But all this building is on a sandy ground; for their estate (as before is manifested) being evil; the longer they continue in it, the worse it is for them. Continuance to read the service book, and homilies, to prostitute the Sacraments to the prophane, to administer them after a popish manner, by a false ministry; these are the banners and ensignes of Antichrist, displayed in all his assemblies; that poor sowles have cause to complayn as in the Psalm, <sup>†</sup> they have set up their banners for signes. As for the care of <sup>†</sup> Psal. 74. 4. the welfare of all, &c. which Mr Bern. boasteth of: let Mr Nichols forelayd complaynt of the people on the one hand; and the Bishops, and Preists open neglect & contempt of the people on the other hand, shew what care they have one of another. For how many sowles are miserably famished by dum, negligent, and non resident preists evill beasts and slow bellies. How many preachers are put out for not subscribing and using the ceremonies, &c These, that I give no other instances, shew what care there is of mens sowles among them; which

he that commendeth, shewes himself carelesse what he speakes or writes.

2. Error.

**O**ur 9. error is, that we say, All their ministers are false ministers. Against this Mr Bernard allegeth for the truth of their Ministerie, that they are sent of Christ according to his ordinance in his church, as is manifest by this, that they are qualified with good gifts, they are called by the church, and such also as doe diligently, and faithfully preach, and so preach Christ as many thereby do hear and beleeve, even confirming their calling by the blessed success and effect of their labours. *Rom. 10. 14, 15. 1 Cor. 9. 2.*

Answer.

First, if Mr Bernard would in deed have refuted our error, if such it be; he should have answered the reasons which in many writings we have brought against their ministerie. But he found that, all too heavie.

Then for the reasons that himself allegeth, they are naked and without all confirmation; such as Papists, Anabaptists or any other Antichristians might allege for themselves. For, a papist wil boast as wel as he, that their Preists are *qualified with good gifts, caled by the church, doe diligently and faithfully preach, so as many thereby do hear & beleeve.* But I wil answer ech of his particulars. Their *qualification with good gifts*, is no proof of a lawfull ministry; seing many private men have as good gifts as they; <sup>2</sup> vsurpers and intruders may also have as excellent gifts, as lawful officers; <sup>3</sup> Iesuites, Seminaries, and other instruments of Satan, are known to be as learned and well furnished with gifts, as Mr Bern. and his brethren. <sup>4</sup> Moreover I deny that the principal ministers of England, are qualified or able to execute their office; the *Archbishops, Bishops, Archdeacons, &c.* that have whol Dioceses and Provinces under their charge, cannot possibly performe the duty of true ministers vnto them. <sup>5</sup> And finally a number of ignorant *Sir Iohns* can read their Leitourgie vnto their parishes; & have no other good ministerial qualitie. The

The second thing, *their calling by the church*; which afterward he explyneth thus; *'being examined, found fit, and so are elect & ordeyned*; this is a building vpon the sands; for the church of England not being a true church of God, as is before manifested, hath no power from God to call and ordeyn ministers. But besides this, I would fayn learn of *Mr Bern.* what church it is that *examined, elected, & ordeyned* his Lords grace of Cant. for *Archbushop*: then whither the same or some other church, examined elected and ordeyned the *Diocesan Bishops, the Deanes, the Archdeacons*, and the rest of that Lordly preisthood; then what church ordeyned the parish *Preists, & Deacons*. These things if he dare vndertake to deal in, and bring to the trial: wil be found more agreable to the *Canons of the Pope*, then to the *Testament of Christ*.

Their office it self, *M. Bern.* balketh quite; and tels vs not what functions this pompous clergie have to execute; yet is it most needfull to be known, for how els shal men discern their administration? To begin therfore with his Arch Lord of *Cant.* the *Angel of the Church of Engl.*; what office hath he to execute, of a *Pastor*, or of a *Pope*? If he be *Pastor* of this church, what be the inferior *Bishops*; pety *Pastors*, or Pety *Popes*? what offices have the *Suffragans, Chancellors, Deanes, Archdeacons, Commissaries, Officials, Doctors, Proctors*, and the residew of that army? what offices have the *Prebendaries, Canons, Peticanons, Chanters, Subchanters*, and other like birds of the cloister? what offices have the *Bishops bayliffs the Preists, the half preists or Deacons, the Parsons, & Vicars, the Churchwardens, Clerks, & Sextins*? *Mr Bern.* affirmeth that *the Lord onely ordeyneth offices in his church* 1 Cor. 12. and that *the church it self cannot doe this, but Iesus Christ both Lord and King*. Now seing he hath over skipped in this book, all the stately offi-

ces that are in his church : let him in his next, shew (if he can) the offices that Christ in his Testament hath appointed this troupe of horsemen and charretts unto.

948. 142.

Now for their administration, he telleth vs, *they preach the true doctrine of Christ, administer his Sacraments, perform their office faithfully, and live consonably, and Christ doth assist such graciously in converting soules, & the people doe approve of them.*

Fayr words, & such as it seemeth *Mr Bern.* useth to feed his flock with: but if one deny that thus it is, he must tarry for proof, till an other treatise come forth; it was y enough in this, to affirm it so to be; and for his Lords grace to confirm it. Wel, to let passe the multitude of complaints & testimonies to the contrary in their own books; let him shew how it is possible for the Archbishop of the church of Engl. or the inferior Bishops, to *preach and perform their office faithfully*, vnto so many hundreds of parishes, and thousands of people, as are vnder their charge. Let the infinite number of soules that are famished vnder them, speak how often their Cheif-shepherd of Cant. have fed them with the word and sacraments, (vnlesse perhaps he hath blessed some of their youthes with the Sacrament of *Confirmation*;) how many of their fowles he hath converted, yea let them say whither ever he saw their faces? As for the Bishops Deputies the *parish preists*, many of them are dumb by nature, & cannot preach; many are made dumb by their spiritual Lords power, & silenced for disobedience; so preaching wexeth geazon, and people perish for want of instruction. In the meane tyme, this painful Clergie feedeth the Lay weekly, with their mattins, Even-song, and Homilies; and sometimes in the year with a sermon, and reading the Bishops canons. They discipline their notorious synners, with reading *curses & Condemnations* out of the pulpit, til the *Lent penance*

*penance* (which is much to be wished) be restored agayn: they solemnize the holy dayes of Angels and of Saints; they give ech man the sacrament at Easter devoutly vpon his knees; they baptise with water, and a signe of the crosse in the aier; they wedd their parishioners with a ring, and teach the man to *worship* his wife, in the name of the Father and of the Son and of the holy Ghost: they *church the women* after childbirth: they visit the sick, and *absolve him from all his synns*, and howsel him with a *Communion*: and last of all, they bury the dead, *in sure and certain hope* of resurrection to eternal life. And this is yenough for preists to do in the country parishes; but in the Cathedral churches where *Bishops, Deanes*, and other great *Doctors* do reside; there the Queristers and Organ-pipes, make sweeter melody.

*Mr Bern.* confesseth<sup>1</sup> that the Lord *onely prescribes the duties to be done in every distinct office*: now he that knowes not these *duties* to belong to Christs ministers, or these works to be a *faithful performance* of ministerial office, let him read Mr Bernards book, for there<sup>2</sup> he hath quoted many scriptures; the end of all which is to raise<sup>3</sup> *an evident proof* of the truth of their ministerie & administration; as if one should cite the second commandement, for to vphold idolatrie.

<sup>1</sup>pag. 121.

<sup>2</sup>pag. 139.

<sup>3</sup>140.

<sup>4</sup>pag. 141.

The effects of their administration, in *converting fowles*, is but a vain boast, as their disordered & idolatrous estate, with the lamentable ignorance and profanenes of the people every where sheweth. The reasons brought by others (for *Mr Bern.* bringeth none,) to perswade such effects, are before in this<sup>1</sup> treatise answered. It maketh also against the estate of this church and ministry; for if these preachers have converted and wrought faith in some of their hearers, then it followeth that

<sup>1</sup>pag. 91. 150.

Mat. 28. 19

1 Pet. 5. 2.

Act. 20. 28.

2 Cor. 6. 14.

C<sup>c</sup>.

1 Cor. 1. 2.

\* 1 Cor. 12.

4 pag 144.

1 pag. 145.

before that conversion they were infidels, yet were they of the church and had this ministry set over them, as all men know. Which how it can stand with the rules of Gods word, hath never yet bene shewed. The example which *Mr Bern.* allegeth of th'Apostle 1 Cor. 9. 1. 2. helpeth him nothing. For *Apostles* were sent \*to convert heathens, but *Pastors* are set for to \*feed converted Christians. And the Preists of England challenge to be *Pastors*, I ween, and not *Apostles*. Agayn the *work & seal* of Pauls *Apostleship* was seen in *Corinth*, by † separating the beleevers from infidels, and gathering the † *Saincts* onely into the communion of the church, under the officers \*given of Christ: but in *England* the vnbeleevers & wicked, were received and are reteyned in the church. So that *M. Bern.* is but a false Apostle (as his work shewes) if he be any at all. But in the end he tels us † we forget to iustify the lawfulness of our own ministers, who are made ministers by such as are no ministers, contrary to the constant practise of the church of God, from the dayes of Adam hitherto. &c. In which dispute, *Mr Bern.* teacheth playn apostasie from the Gospel unto Poperie, from which he deriveth the ministry of his church of *Engl.* For seing all the examples that he allegeth from scriptures, are of Divine persons and approved ministers of the true church; and comming † to his church of *England*, he fetcheth her ministry out of the Popish church, & from the Prelates therof, it cannot be (if his last words agree w<sup>th</sup> his first) but the popish church is a true church, and their prelates true ministers. Otherwise his reasoning is absurd, to say, God ordeyned Adam, Moses ordeyned Aaron; Christ ordeyned the Apostles; the Apostles ordeyned other ministers in churches: therefore Antichrist of Rome, his synagogue of Satan, & his eldest sonn the Prelates, must or may ordeyn ministers in the church

church of Christ. If this be a good consequence let all men iudge: if thus it be not, then Mr Bern. holdeth the popish church to be the true church, and the popish ministers true ministers; and so himself and his church of Engl. must needs be schismatiks for leaving that church of Rome. When he hath cleared himself of this his absurd doctrine, then ( if he cannot see that the church of Christ hath power to ordeyn her own ministers ) it shalbe shewed him by the scriptures. Til then; what should we do folowing of a wavering reed, whom we cannot tel by his writing, whither he be Papist or Protestant. And that the reader may see into what an intricate Labyrinth the ministers of England have brought themselves, about this matter of their Ministry, by writing as they have done, both of the Papists and of us: I wil set down a Papists argument against them; from which how handsomly they can defend themselves, I would fain see. Ther came out, in an<sup>o</sup> 1602. a book called *A detection of divers notable vntruthes &c.* wherein the author having to deal with Mr Sutcliff, who as ( he sayth ) had reasoned thus, "*The true church is a societie of faithful people vnder lawful Pastors, &c.*" But the Church of Rome hath long wanted true Pastors and Bishops; for the Romish Bishops have no authority or mission but from the Pope, to whom also they swear fealty: but he hath no authority to send them or ordeyn them, being himself no Bishop, &c. This argument of Mr Sutcliffs, the Papist \*retorteth vpon them thus. *The true church of Christ hath alwayes true Pastors & Bishops: but the English Congregation wanteth true Preists and Bishops: Therefore the English congregation is not the true Church of Christ.* The first proposition (sayth the Papist) he must not deny, being of his own making, &c. The 2. proposition is apparant according to Mr. Sutcliffs divinity. For most certaine it is, that their first Bishops received

"In his challenge, p. 89.

\*Detection,)  
&c. pag. 100.

received their orders and consecration from our catholik Bishops; as his brother Bel confesseth, Survey pag. 201. And the thing it self speaketh: seing when Luther begun, there was not any protestant Bishop or Priest &c. And if Mr Sutcliff dare deny that their Bishops were consecrated by ours; then let him name who they were that did lay hands upon M. Parker the first of Cant. that derived not their mission authority and consecration from the Bishop of Rome. Certayn it is, that eyther none at all can be named, or els none besides: therfore if our Bishops be no Bishops, then doth it folow most evidently, that all the English Bishops, be no Bishops at all, as having no other consecration then from them: and if our English Prelates be no true Bishops, then suerly neyther be they Priests or Ministers or Deacons, that be ordeyned by them, and so consequently the congregation of England, by Mr Sutcliffs argument, not the true Church of Christ. This is the Catholiks argument & plea: which how Mr Bern. or his brethren wil wel answer, and stand also to that which they have written against vs; I cannot tel.

Finally, against that often boasting of the work and effect of the ministry of Engl. I will oppose a testimony of one of their cheif ministers, yet our professed adversary, that it cannot be thought he was partial for vs at all. Mr Gifford is the man that thus hath\* written. Some do wonder how it should come to passe, that among vs there should be so many which being born since the gospel was restored in this land, are so zealously addicted unto Poperie, which they never did know: and so utter enemies to the gospel which they hear. But if they weigh the causes of this deadly mischeef, they wil cease wondering at that, and rather wonder that there be no more. For how can it be, so long as ther be so many abuses in the ministerie; but that many shall stumble and loath the Gospel. For from thence as it is manifest, the cheit cause of this evil doth spring. True it is that our ministry doth fight against them, but yet in such sort, that  
it

\*Dialogue  
between a  
Papist & a  
Protestant: in  
st. Epistle ap-  
ostolary.

it doth greatly increase them. Seeming and pretending to tread upon those cockatrice eggs, for to break them, and so to destroy utterly the viperous generation: When as in deed they sit upon them, and so hatch the broods of this evil kind, and bring them forth in great plenty. For behold a number cry out against popery, & proclaim utter defiance in speech: but their doings are such, that for every one which they convert to the gospel, they cause an hundred to revolt, to be hardened in their errors, or to fall into flat Atheism. While many contrary to the profession which they made when they entered, setting aside the care of souls, not esteeming nor regarding what become of them, study most how to clime high, and to satisfy their ambitious desire of honour: raking together livings covetously & greedily: not caring who feed the flock, so they may come by the fleese. Moreover the door hath been opened also, to let into the church a rove and swarm of such, as are more like the priests of Ieroboam, then ministers of the gospel: not only unlearned idols, which have mowthes and speak not; which being weary of their occupations, and covet to live easily, & to that end are entered: but also riotous dicers, gamesters, quaffers, quarrellers, adulterers and such like. If the matter were secret I should doe amisse to make it manifest; but when it is open in the sight & view of all men, who can complayn iustly when it is spoken of? Let this record of Mr Giffords, for the effect of their administration and their good qualities besides, together with Mr Bernards former doctrine for their first calling & ordination by the popish prelates; shew whither it be not like, that this ministry wil ere long make accord with the mother church of Rome that hatched it, & for whom it againe hatcheth cockatrices eggs.

The tenth error that we should hold is; that *their worship* (in Engl) is 10. **Error.** a false worship. To prove this to be an error, Mr Bern. bringeth these reasons.

1. That they worship no false God.

I answer. Neyther did Ieroboam the son of Nebat, who made Israel to syn: yet used he a false worship. 1 King. 12.

Bb

2. That

2. That *they worship the true God with no false worship*; for they have the *true word* preached, the *true sacraments*, and their *prayers as such as may be warranted by the word. &c.*

I answer, this is but taking for granted, that which he should prove; for he knowes wel that we deny these things, and by many reasons in sundry books (none of which *Mr Bern.* answereth) have disproved their preaching, ministring of Sacraments, book prayer &c. Seing he wil answer nothing before written by vs, let him in his next book, proove that the Apocrypha scriptures and homily books, which they read in Gods worship are his *true word*; that the sacraments which the vnpreaching preists minister to their profane parishioners by their popish leitourgie, are true sacraments; let him approve by Gods word the observation of all their holy dayes, fasting dayes, with their prescript peculiar service; breisly, let him shew warrant for his service book, the making & vse therof with al the popish cōtents therin. These are strange incense, new forgeries of their own, never appointed by Christ or his Apostles: wherfore we doubt not to affirm their worship to be false, even an humane invention. With these things *Mr Bern.* medleth not, but bringeth proof for other matters, which we never denyed; and referreth vs to an after treatise, which now next followeth to be answered. Yet ere he leaveth vs; he wil vtter all his hart, and from his inner store powreth out against vs 12. errors moe, which he will not *spend time* (he sayth) *in confutation of*, they are so absurd and false; being also (as he thinketh) confuted by the former. Though nothing need be answered where no shew of proof is made: yet to satisfie the reader and shew him the vanity of this adversary, I wil breisly touch them all; & they be these.

1. That their congregations, as they stand, are all and every of them uncapable before God to chuse them ministers, though they desire the meanes of salvation.

1.

All such as desire the means of salvatiō in what cōgregatiōs soever, have power & liberty frō God to separate frō all evil, and joyn together in good; and so to enioy Gods blessings in his ministry, or any other part of the Gospel. But, we hold that no false church, hath power from God to chuse ministers: which he hath ordeyned onely for true churches, 1 Cor. 12. 28. Ephe. 4. 12. Rom. 12. 4. 5. &c. and we wonder with what face any Christian can say otherwise. If Mr Bern. make the error to be in holding them false churches; then is it the same with the 8. error before answered, and is here but idly of him repeated.

Answer.

2. That God in their best assemblies, is worshipped after a false manner.

II.

An other idle repetition of that which before he made our Tenth error, which there was answered.

Answer.

3. That baptism is not administred into the faith of Christ simply, but into the faith of Bishops, and Church of Engl.

III.

This I think is Mr Bernards vncharitable collection, not our Position. Though we hold baptism among them to be administred neyther by a true minister nor after a lawful manner; but according to their own pre-script Leitourgie, and to the seed of the wicked, with great dishonour of the precious blood of Christ; and therefore to be no true seal of Gods couenant vnto them.

Answer.

4. That their faith and repentance is a false faith, and a false repentance.

IIII.

Faithfulnes and repentance is desired in Mr Bernard himself; who careth not to caluminate vs. We professe to judge no secret things such as true faith and repentance are. We are perswaded many in true churches may

Answer.

have a false faith and a false repentance, because there are many hypocrites: also that many in false churches may have true faith and repentance; for there are Gods elect. But who these are on both sides, we leave vnto God that knowes them. Of Mr Bernards church this is that we say, they walk not in the true faith, they bring not forth fruits of true repentance, in the publik estate wherein they stand.

V.

5. *That their Ministers converting men to God there, doe it not as Pastors but as Teachers.*

Answer.

This distinction which Mr Bern. skoffeth at, must rest, skoff and all, in his own bosome, til he bring out another father. I know not who begat it.

VI.

*That their church standeth in an adulterous estate. A strange assertion (sayth Mr Bern.) What idol worship we?*

Answer.

False worship is spiritual adultery Ier. 3. If Mr Bern. were not a stranger in Christs fold, he would so acknowledge it, and not count it our *error*. If he say the error is in holding their worship to be false; then, say I, he repeteth now the third time, that which before he made our 10. and agayn our second Errors; and if he go forward thus, he may multiply it to a thousand, & teach vs new Arithmetik. If he would know *what idol he worships*! let him take his *Ordinary* for one among many, who standeth for a *spiritual Lord* over many churches, vsurping Christs place: to him doth Mr Bern. with his flock, bow and stoup. An other idol he may find in his pue.

VII.

7. *That we can not say certainly by any warrant of Gods word, that any of them hath eyther faith or fear of God.*

Answer.

A hard speech. If that man whom he mentioneth in the margine, so sayd; let not one mans word be imputed to our common cause. He may see it otherwise minded by others of us, before in this treatise pag. 66. and our Apolog.

Apologie pag. 91. 92.

8. *That none of their ministers may be heard.*

VIII.

Not heard in the execution of their ministry, for it is of Antichrist. Christs sheep hear his voice, not a strangers. *Iohn. 10.* All Antichrists ministers are strangers. So are all ministers of every false church. Such their church and ministry hath bene proved to be, in many treatises.

Answer.

9. *That it is not lawful to ioyne in prayer with any of them.*

IX.

As a false church generally, so the members thereof particularly may not be communicated with in spiritual actions. Such we hold, and have proved their church to be. Til *Mr Bern.* take away this foundation, he fighteth but with shadowes; and sheweth his ignorance in the communion of the Saints.

Answer.

10. *That ministers may not celebrate marriage nor bury the dead.*

X.

There wanteth a third thing to make vp the error, *Churching of women.* These and the like ministerial functions, we know the Romish Antichrist layeth on his preists, and the Prelates of England on theirs: But in Christs testament we find no such duties imposed vpon his Ministry. Let *Mr Bern.* therefore bury his dead stil; for he wil quicken but a few by his popish doctrine.

Answer.

11. *That ministers should onely live of voluntary contribution, and not eyther of set stipends or tithes.*

XI.

Against this *Mr Bern.* allegeth Gods wisdom who allowed a settled maintenance under the law: and there is nothing against it in the Gospel.

God in wisdom appointed tithes, first fruits and other particulars for his Preists livelihood under the law: Christ in wisdom appointeth none such for his ministers under the gospel; but Pope *Paschalis* about 827. yeres after Christ decreed that tithes should be given to the preists. This

Answer:

\* *Lu. 19. cap*  
1. *Decimas*  
a populo.

Popes wisdom Mr Bern. preferreth before Christs. It cannot be denyed but tithes were a part of the Law, and that Christ abolished the legal Priesthood; wherevpon it foloweth by the playn doctrine of the Gospel, *if the priest-hood be changed, the of necessity must ther be a change of the law.* Heb. 7. 12. But Mr Bern. had rather any shadow should be done away then this of *Tithes*, for it hath much substance with it: and there be moe silversmithes of Demetrius mind which sayd, \* *Sirs ye know, that by this craft we have our goods.* But what sayth one of their own ancient Martyrs against Mr Bernards predecessors. † *This Priesthood is blown so high and born up in pride and vayne glory of their estate & dignity, and so blinded with worldly covetousnes, that they disdain to follow Christ in very meeknes and wilful povertie; living holily, and preaching Gods word truely freely & continually, taking their livelihood at the freewill of the people, of their pure almosse, where and when they suffice not for their true and busy preaching to get their sustenance with their hands.* To this true sentence grounded on Christs own living, and teaching of his Apostles, these foresayd worldly and fleshly priests, wil not consent effectually, &c. If this martyr were now alive, the Clergie of Engl. would sooner condemn him for a *Brownist* then approve of his doctrine; albeit now that he is dead, they garnish his toomb.

\* Act. 19. 25.

† Acts & Monuments.  
William Thorp  
in his testament.

XII.

12. That their churches ought to be rased down, and not to be employed to the true worship of God.

Answer.

To repayr this ruine, Mr Bernard telleth us, there is great difference between *Antichristianisme & Paganisme*. He might tel us also there is great difference between *Paganisme & Paganisme*, some Pagans worshipping the true God ignorantly; some the Sun & Moon & host of heaven, some the Divil himself. But what were this to the purpose? The thing he should shew is, that God more esteemeth

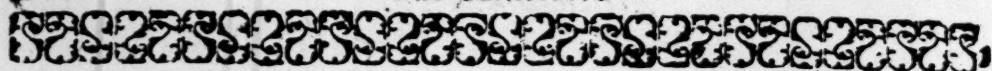
† Act. 17. 23.

esteemeth favoureth alloweth or tolerateth Antichrists idols & idol howses, then of the Pagans. Til he do this, we know that by Gods word and in his account, as Pagans \*worship Divils, so Antichristians \*worship divils. Let men feign to themselves what difference they lyst But *it must be proved* (sayth Mr Bern.) *that our churches were build by Antichrist.* First God in his law required no such proof, when he commanded \*utterly to destroy all the places where *in the nations which Israel should possesse served their Gods; whether it were in the grove which Abraham himself had †planted, or on the altars which he had \*builded; the law of God made no inquiry.* Secondly, if Mr Bern. wil seek the records of his temples, he may find many to have ben builded by Papists, if he wil grant that they be Antichristians: or if he wil go further, he may find some of them builded by hethens, and dedicated to Divils. But though the Records sayd nothing, yet the form and shape of these masse-houses, proclaym them to be the very shrines of idols, and lyable to the Curse.

Thus are we come to an end with Mr Bernard; passing by his impertinent discourses, which in his roving he ran into: leaving him also for his vnchristian reproches, and injurious calumniations, to the mercy or judgement of the Lord, who \*behold commeth with ten thousands of his Saints to give iudgement against all men, and to rebuke all the vngodly among them, of all their wicked deeds which they have wickedly committed, and of all their cruel speakings, which wicked synners have spoken against him.



Ther



**T**Here is added to Mr Bernards book, an other work intituled, *CERTAIN POSITIONS held and maineyned by some godly ministers of the gospel, against those of the separation, and namely against Barrow and Greenwood.* The groundwork wherof is thus layd;

*That the Church of England is a true Church of Christ/and such a one as from which whosoever wittingly and continually separateth himself/cutteth himself off from Christ.*

I wil not stand vpon the consequences that may be made of this *position*, wherby all that abhorring the abominations in that church, and so separating from it, are quite *cut off from Christ*, whatsoever truth they professe & walk in, or whatsoever other church they ioyne vnto: but I wil insist in a breif answer to that which these Ministers bring to prove this their peremptory sentence, & they be 4. reasons.

1. For that they enjoy and joyn together in the use of those ourward meanes which God in his word hath ordeyned for the gathering of an invisible church: *that is*, preaching of the gospel, and administration of the sacraments.

2. For that their whol church maketh profession of the true faith.

3. For that they hold and teach &c. all truthe fundamental.

4. For that all the known churches in the world acknowledge that church for their sister, and give vnto her the right hand of fellowship.

These things have been before handled in this treatise, and the weaknes of them discovered: yet because it may be thought new men wil make new arguments, & many heads together bring forth deep counsels; let vs weigh what these *godly ministers* have here sayd.

5. Reason.

For proof of the first point, they doe allege that the means which they vse and enjoy have been effectuell to the unfained conversion of many: as may appear both by the other fruits of faith that may be found amongst them, & by the martyrdom which sundry have endured &c. yea even we our selves are able to witnes with them, that if there be any true faith and sanctification in us, it was begun and bred in their assemblies.

Secondly

Secondly, that if Mat. 28. 18. 20. Ephe. 4. 11. 12. 14. be wel examined, it wilbe found that the meanes which Christ ordeyned for the gathering of an invisible church are the very same which they enjoy, even the preaching of the word and administration of the Sacraments.

I answer; All this that they say will not prove their *Answer*  
Position, namely *that the church of England which consisteth of the whol nation, divided into many dioceses & parishes, under one or two Archbishops &c. is a true church of Christ.* For the Papists boast of all these things, as colourably & as truely as these ministers. Their preists have converted many from Paganisme, Iudaisme, & profanenes of life; their church hath had many martyrs; Luther and others that first left them, had their faith begun in their assemblies; &c. and whatsoever Ministry is in England, from the Archprelate to the half preist, the Papists have amongst them, yea Engl. had it from them. And it is to be admired that these godly ministers can allege nothing for their church, but such old popish stales.

How vainly they assume these things vnto themselves, hath been shewed before; \* *fruits of faith* appear not in their confuse assemblies wher God is publicly dishonoured by false worship; his enemies (profane and wicked people) fostered and blessed with his most holy things, and Antichristian Prelates and Canons obeyed. *\* See before, p. 63. 71. 72.*

Were it as they say, that *many have been converted*, is that yenough to make *all* the church? We have testimonies from their † own mouthes, that there be swarmes and † *See before, p. 3. 183. 184.*  
thowlands of profane, irreligeous, atheists, blasphemers and open wicked livers. Mr Gifford a champion of their own hath confessed and printed it, that † *through want & † Countrie d<sup>r</sup> vinity; in the*  
*absence of a sincere ministry, there is a flood of ignorance and darknes overflowing the most part of the land: the fear of God* *Epist. dedie.*  
*is banished from the greatest part: the wonderful heaps and piles of syn, which should be washed and censed away by the*  
*word,*

word, doe undoubtedly with one voice cry aloud in the eares of the Lord, for vengeance upon the whol realm &c. Shal now a few supposed converts, make all this rowt a Christian church? It is impiety, and an overthrow of the Gospel. Gen. 3. 15. 2 Cor. 6. 14. -- 18. Mat. 15. 13. Rev. 21. 2. 3. 27. & 22. 15.

What mean these Ministers to boast so much of their martyrs whose blood cries against them, in the eares of the Lord of hosts? For did not their church kil them? Let one of themselves speak in this case, least we be thought partial. \*Who knoweth not (sayth Mr Nichols,) how much blood of Gods Saints, was spilt in former ages, and how many howses were guilty of blood? And when did this land seriously and sincerely humble it self, and by open repentance make reconciliation for the same? Nay rather how many thousands repined at the happy reign of her Maestie, for the casting out of the idolatrous and superstitious worship of God, and for the establishing of the true service of his holy name, and the libertie of the preaching of the Gospel? This testimony is known to be true; y<sup>e</sup> greater is their syn y<sup>e</sup> now plead for such a people to be a true church of God. Shall the Canites be honoured for Abels martyrdom; or the Iewes for crucifying Christ? then also may the bloody generation of Papiſts be canonized for Saints, and made members (without repentance) of a christian church. And for these ministers, let them hear and make vse of Christs words to their predecessors,

\*Ios. Nich.  
Plea of the  
innocent pag.  
236.

Luk. 11. 47.  
48.

Mat. 23. 32.

†Woe unto you, for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witnes and allow the deeds of your fathers, for they killed them, and ye build their sepulchres.  
‡Fulfil ye also the measure of your Fathers.

It is a slight and simple kind of reasoning, to tel us if those scriptures Mat. 28. Ephe. 4. be wel examined; it wil be found that the means which Christ ordeyned for the gathering of  
an

*an invisible church, are the very same which they enjoy.* First, what doting *Friar* will not say this much, for his popish Synagogue? Then, why do not these ministers bring the *means* they boast of to the examinatio<sup>n</sup> by these scriptures: is it yenough (think they) to cite a text or two, and then run away? The scriptures they allege have been \*before examined, and the Ministers of *Engl.* being put into the other ballance, are found all too leight. But if it were true that they had the *means*; yet their argument is false if they conclude of the effect. Israel had farr better *meanes* then England I am sure: for the Prophets, and Apostles, and Christ himself preached among them. Yet loe he complaineth † that he had laboured in vayne; for Ierusalem † killed the Prophets, and stoned those that were sent unto them, and the Lord by his Apostles † stretched forth his hand to a disobedient and gainsaying people. And shall we think that the Preists of *Engl.* have such power and grace tied to their lips, that because they have preached, therefore the whol natio<sup>n</sup> is a true church? Or doth ther such vertue proceed from these ministers, as can make the multitude of swaggering professors, atheists, blasphemers, & all sorts of profane which swarm in the land, to be turned Christians, worthy to be washed & fed with the body & blood of Christ, and yet continue atheists & profane as before? What wondrous effect shall we next heare of, but that their preaching hath converted the Divils also.

But let vs hear what testimony *Mr Gifford* hath left behind him, of the grave and learned preachers of the church of England, (amongst whom himself was one,) and of the people in their parishes. The Divil († sayth he) is content those preachers should ride upon his back, because he is sure they will not spurgall him: they be very gentle riders. Doe ye not think, that if they should set forth Gods word as they ought,

and spread the light: that all wicked men, ( of which their parish is full, ) would storm and fret against them? the Devil himself would fiske about, if they should spur him but a little. But they can tell a smooth tale in the pulpit, garnished with some merry story, for to make the people merry; or els some old rotten allegory; or some farr fetched matter out of some great writers, that their people may be at their wits end and \*admit them. A man would think to see the people come out of the church blowing, that they wer fed as full as ticks: when they go home with empty bellies. This I dare warrant, if it be not so let me loose both mine eares, that goe through the parishes of these grave and learned Divines, and except such as run to fetch their victuals other where, ye shal not find five among five skore, which are able to understand the necessary grounds & principles of religion: and yet the people will say, they be excellent deep men. But I love not those Welles which are so deep, that a man can draw no water out of them.

Loe here the means which the parishes of England doe enjoy, and worthy effects that follow. If Mr Barrow or any of vs, shoud have written this, it would have been counted skoffing, rayling, & blasphemie: but now that Mr Gifford, ( so worthy a patron of that church ) hath thus recorded, I hope the witnes wilbe thought irrefragable. And now let these godly Ministers examine Mat. 28. & Ephe. 4. and see if there they can find these meanes which they enioy, justified.

2. Reason.

† pag. 166.

But they proceed and tell vs in their second reason, that † their whol church maketh profession of the true faith, For the Confession of their church, together with the Apologie thereof, & those articles of religiō agreed upon in the Convocation house, anno 1562. do prove this evidently. But herein they would deceiue the simple evidently: for, first profession

of

of the true faith, when men in practise doe deney it, maketh them not a true church, but they are as the Apostle sayth, 'abominable.

1 Tim. 1. 16.

Then for *profession* it self, if it be by constreynnt, for fear of punishment, by men that otherwise are profane, lewd, and dissolute, and enemies to the gospel: this is no true profession, such as wil make men a true church; for they ought to receive and professe the truth willingly and gladly *Psal.* 110. 3. *Act.* 2. 41.

Now we know that with them, men were and are forced to the profession they make, and if it were at their own choise, many thousands would professe otherwise. Their own Acts and Monuments, (besides manifest experience) doe witness this. For, *Mr Fox* reporteth, that when *K. Edward* had established this church and religion; many people \* *in Cornwall, Devonshire* and other places, not onely disliked it, but openly rebelled for their old idolatrie. The *Preists*, though some allowed, yet others † *dissembled*, and many carelessly contemned all, and stil exercised their old wonted Popery. The *Iustices &c.* were not onely † *slack in furthering of religion*, but hindered so much as lay in them the Kings proceedings &c. So that civil force, not Christian zeale, made men Protestants in that Kings dayes: wherefore at his death, having gotten *Q. Mary*, they set up agayn their Romish superstition, and persecuted the other unto the death. Til *Q. Elisabeth.* came, and inforced them the second tyme to put away their Latin Masse & images, and receive that English service and ceremonies, which since have prevayled to this day. Which how willingly the people yeilded vnto, *Mr. Nichols* testimonie (to omit all others) before alleged, sheweth.

\* *Act. 10. mea num. edit. 5. pag. 1187.*† *ibidem, pag. 1184.*† *ibidem, pag. 1185.*

And how wel this religion is liked of now after so many yeres, let the multitude of church papists in England shew; together with the whol rowt of rebels in *Ireland*, all which are of the communion of the church of *Engl.* having the same Bishops, Preists, service &c. the English and Irish that dwel in the country, being ioyned together in one body and brotherhood. Then adde to these papists, the profane time-servers; such as Mr Gifford describeth thus, \* *I know there be many which care not for the Pope, but yet beleev much of his doctrine: they be those which we call Atheists, of no religion; but look whatsoever any prince doth set forth, that they wil professe; & add vnto them those other swarmes in the church of England that Mr Chaderton complayneth of, \* erroneous and heretical sectaries, witches, charmers, sorcerers, murderers, theeves, adulterers, liars, &c. and all these together being compelled by law into one church and brotherhood, can any man doubt now of that which these ministers say, that their whol church maketh profession of the true faith?*

\*Country di-  
vinity. fol. 22

\*Serm. on Rō.  
12. p. 65. 66.

The Confession, Apologie, & Convocation-house articles, are strange proofs of the peoples profession. If a few men in their Studies or Consistories, write books or articles of religion, and send them abroad; must all people that see or hear them, wil they nil they, needs be counted professors of that religion? yea such also as never heard of them in their lives, nor cannot tel what they mean? Surely these ministers are eyther very ignorant, or very carelesse what they say, when they call this an *evident proof*. The churches in *France & Belgia* have published Confessions and Articles also, better then those in England: yet are there thowlands & ten thowlands dwelling among them, that neyther so professe, nor are members of their churches.

But

But if it were granted that the publik writings, articles, canons &c. are to be esteemed the faith and profession of all Engl. yet we deny them to make profession of the true faith; for their Service book, homilies, book of Ordination, with the impious canons confirming all the Romish idolatries, antichristian clergie and ceremonies that are among them, excommunicating <sup>†</sup>*ipso facto*, all that speak against them; this is no true Christian profession, whatsoever other truthes are mixed with them. For as the Papists holding many good grounds of religion in generall, yet by other additions and contradictions, doe overthrow the truth: so is it in England, as before in this treatise, and in many others, hath bene proved; and after, shall further appear.

† See before p.  
19.

Wheras these Ministers confidently deny that their church accounteth any one for her child or member, that doth not professe the faith of Christ in some measure: it is nothing but a vayne flourish. For was there ever such grossnes in the deepest gulf of Poperie as to deny Christ utterly, and not to professe him in some measure? Nay it could not be the throne of Antichrist, unlesse he did professe Christ. It is wel known, none are baptised among the Papists, but they professe the very same faith that is now professed at the baptisme in Engl. namely that which they call *th' Apostles Creed*. So then what have these godly ministers sayd more, then the simplest papist in the world, could have sayd for his church? Now in that they make this a colour, as if the profane & wicked were not accounted children of the church: they shew themselves to be <sup>\*</sup>the snare of a fowler in al their wayes; yet set they a snare so slight, that every man may break it. For who knowes not that there be multitudes of profane & wicked persons in the land? Who knowes not that the whol land generally is baptised?

\* Hof. 2. 8.

sed:

\* Answer to  
the admon.  
pag. 111.

\* Defense of  
of the answer  
to the Adm.  
p. 621.

1 Service as  
buriall.

\* Dialog. be-  
tween a Pap.  
& a Protest.  
fol. 38.

\* pag. 167.

sed? Yea the baptising of the seed of the most wicked, is not onely practised, but defended in print, by their late Archbishop D. Whig. who pleaded \* *what if it be the child of a dronkard, or of an harlot? what if the parents be Papists? what if they be heretiks? &c. (shall not their children be baptised?* Yes, he wil have it to be a cōmon passage for all vile persons, *Good & evil (sayth \* he) clean and unclean, holy & prophane, must needs passe by it.* And at baptisme their service book teacheth the preist to say of every one, *We receive this child into the congregation of Christs flock.* Being thus receiued, not one of a thousand wicked persons, are ever excommunicated; but are fostered in the church vntil their death, and then the preist is taught agayn to say that *'it hath pleased God to take vnto himself the sowl of their dear brother there departed,* and so he committeth his body to the ground, *in sure and certaine hope of resurrection to eternal life.* This being the general state of the land, as all men know; what dissemblers are these Ministers to intimate, as if their church acknowledged not the open wicked for her children & members? *Mr Gifford, when tyme was, yeild- ed farr otherweise. I confesse \* (sayth he) that our church, if ye vnderstand the whol assembly, is ful of all wicked vices. There are a number among vs which are of your brood, (speaking to a Papist,) whose evil life is seen wel y enough, there are a very great number of meer worldlings which doe not greatly esteem any religion, although they seem now because of lawes, to allow & fauour our side. &c.*

Now having sayd somewhat for themselves, such as it is, they cavil \* at our description of a church, when we say, that *it is a company of faithfull people that truely worship Christ, and readily obey him.* This say these Ministers, is utterly untrue it it be understood of the visible church. This is strange. What would they have vs describe the Church

to

to be a company of infidels; or a company of faithful & of infidels together: when Paul teacheth that there is no communion between such, 2 Cor. 6. 14. 15. or should we say, a people that falsely worship Christ? In deed if so we held, we might wel return to their Church of England; for there is false worship more then yenough. The Apostle writing to the visible church of Ephesus, calleth them <sup>1 Ephe. 1. 1.</sup> *Saints, & the faithful in Christ Iesus*. Wil they say that this also was utterly untrue? Their own Articles of religion in England \* say thus; *The visible church of Christ, is a congregation of faithfull people, &c.* and is this also utterly untrue? <sup>\* Anno 1561. art. 19.</sup> But let vs hear their reason why this should be untruth. For (say they) if every one that the church may account a visible member, be truly faithfull, how is our Saviour to be understood when he compareth the church or ministry therof to a draw net gathering aswel that which must be cast away as good fish &c. Me thinks these godly ministers should be ashamed so to deprave not only our meaning, but our very words, that when we say of faithful people, that truly worship, they wil turn and transplace them to truly faithfull, and then gather (as afterwards they doe,) as if men may not account any to be members of the church, by their outward profession, unlesse they know them to have true faith, which the Lord onely is able to discern. Could any reasonable man thus construe our words, or gather from them, unlesse he purposely would deprave? especially knowing (as these men know wel) our constant witnessse otherwise, who esteem of all men, by their outward profession and walking; and have long since published in our Confession, \* that many hypocrites wil lurk <sup>\* Art. 17.</sup> in the Church, whiles it is on earth. But thus it pleased these men to abuse us, before the simple reader.

Their third reason for their church is, that <sup>3. Beason. pag. 168.</sup> they hold

Dd

teach

teach & mainteyn every part and article of Gods holy truth which is fundamentall. The proof of this, they would have to be seen in their *Confessions, Catechismes & Articles of religion published and approved of in their church.*

*Answ.*

This reason is like (if not the very same with) the former, which spake also of *professing the true faith*, as was to be seen in their *Confession, Apologie, & Articles*. What mean these ministers to cloy their reader so often with one dish of meat, a little diversly dressed? It is doubtlesse for want of better store. Yet this which they bring is very vnsavoury, for it is not seasoned with the salt of Gods covenant. First for that point of *fundamentall truth*, which they so long have stood vpon, and could never be gotten distinctly to shew what truth is fundamental, & what not: we have now these ministers resolute judgement of it thus, *'The onely fundamental truth in religion is this; That Jesus Christ the Son of God/ who took our nature of the Virgin Mary/ is our onely and allsufficient Saviour.*

For proof of this, they first allege, that *they that receive this truth are the people of God, & in the state of salvation: they that receive it not cannot possibly be saved.* Mat. 16. 18. Mark. 16. 16. 1 Iohn 4. 2. Col. 2. 7.

But first, none of these scriptnres doe say, that this one article, which these ministers have set down in this forme of words, is *the onely fundamental truth in religion*. Neyther doth any other scripture, that I know of, so speak; for though Christ\* onely is the *foundation* of the Christian church; and though (as they secondly allege) no other point of religion is necessary otherwise then as it tendeth necessarily to teach or confirm this one truth: yet foloweth it not, but other points also are fundamental truths, the deneyall of which will abolish from Christ.

Secondly they have altered, added to, & omitted some of

of the words of these scriptures, for their own advantage: For fearing that we would (as in deed we mean to do) presse them with the profession of th' Anabaptists Papists and other heretiks; they think to prevent us. And first against th' *Anabaptists* which deny that Christ took our flesh, these men have added, *who took our nature of the virgin Mary*. Then against the Papists which hold merit of works, they adjoyn these words, *our onely and al sufficient Saviour*. And this because the church of England mainteyneth y<sup>e</sup> truth in these points, against those foresaid heretikes. On the other hand to help themselves in their corrupt antichristian walking, and false constitution; they omit and mention not th' Apostles words Col. 2. where he sayth, \* *As ye have received Christ Iesus the Lord, so walk in him, rooted & built in him, and stablished in the faith, as ye have been taught &c.* The discreet reader may soon espy their purpose in this cunning cariage. For let the position be set down in the scripture termes, and we shall see, how weak their plea will be. *The onely fundamental truth in religion is this; That Iesus is † the Christ, the sonne of the living God, † comen in the flesh; in whom we must \* beleebe and \* walk, being rooted and built in him / and stablished in the faith as we are taught in the new Testament.*

\*vers. 6. 7.

† Mat. 16. 16

1. Iohn. 4. 2.

\* Mark. 16. 16

\* Col. 2. 6. 7.

If now these ministers wil insist vpon the three first scriptures onely, and the general termes that are in them; it is apparant that the Papists, Anabaptists & many other miscreants, do hold and professe them absolutely: but if they joyn with them, Colos. 2. and compare the *walking rooting, building, & stablishing in the faith taught by th' Apostles*, with the Popish church, or with their own; it wil be found. that neyther of them hold the foundation Christ aright. Themselves wil grant it of the Papists and other

\* pag. 137.  
156.

heretiks : and for their own church, it is before in this  
\* treatise proved.

\* Joh. 3. 36.

Mat. 7. 21.

23. Rom. 2. 6.  
8.

\* pag. 174.

\* pag. 137.

156.

\* In the

Creed.

\* Art. 19. an-

no 1562.

So then to come agayn unto their reason, that they  
*hold, teach and mainteyn every part of Gods holy truth which is  
fundamental;* wherby they would conclude themselves to  
be a true church : the argument is denyed . For first  
if it were granted that *they held, taught and mainteyned eve-  
ry part of fundamental truth,* (which yet with them is but  
one article onely, as anone we shal hear;) it wil not folow  
necessarily that therfore they are a true church, or that  
they truely professe the Christian faith . There want  
two things ; <sup>1</sup> obedience to the truth professed; (without  
which men \* shalbe damned, whatsoever they profess;) <sup>2</sup>and a right profession of the true faith *onely*, without er-  
rours adjoynded thit overthrow the same faith, and obe-  
dience therto . For if a people professing that *onely fun-  
damental truth* which these ministers † speak of; should  
withall professe *Mahomet* the prophet of the *Turks*; or *H. N.*  
the God of the *Familiſts*; or any other like abomination:  
were this misceline profession of Christ and Belial togi-  
ther, a true and sound profession? I trow not . So then  
these ministers must alter their plea thus ; that they hold  
teach mainteyn and obey every part of the fundamental  
truth, and nothing els with it, that overthrowes the same.  
If now they say this they doe, I have before in this trea-  
tise † disproved it; and here agayn wil breifly disprove it  
thus . They professe to beleeeve \* the *Cōmunion of Saints*;  
and that the visible church is \* a *Congregation of faithful*  
people . Yet contraryweise they hold teach and main-  
teyn, that their own church is a true church of Christ;  
though it consists as wel of unholy as holy, infidels as be-  
leevers, and innumerable wicked persons openly seen &  
known. That this they hold and mainteyn, is proved  
by

by their continual clamors and reprochfull writings against vs, that cal upon them for a separation of light from darknes. It is proved by Dr Whitgifts plea before mentioned, that children of Papists, heretiks, and other wicked persons, are and ought to be baptised among them. It is further proved by the visible estate of their church, known unto all among them, and testified by her dearest freinds & favourites. Mr Gifford, speaking to his brethren of the Communion of Saints in Engl. sayth; \* Yee would even powr out your stinking and rotten poyson, like blasphemous and venomous beasts: ye would speak after this manner, you that are so full of the spirit; you that are Saints, and such like. What are you Devils; are ye of the flesh? no doubt ye are, until God convert ye. But we may see how devilishly men are become wicked: When a man cannot make any appearance to be godly and holy, but it is reproched as though it were a shamefull thing to be lead by the spirit &c.

\*Country divinity. fol. 19

These and the like records, with the continuance in this confused estate, plainly prove an overthrow of that article of the true church; which is the body of Christ: and the body being disannulled, Christ the head cannot soundly be reteyned.

Agayn, they professe in Engl. that *the pure word of God* <sup>Art. 19.</sup> is to be preached, the sacraments *duly administered, &c.*; also, that *in our doings, that wil. of God is to be folowed* <sup>an<sup>o</sup> 1562.</sup> which *we have expressely declared unto us in the word of God.* Yet withall, they professe and practise in that church, to <sup>\*Book of common prayer.</sup> read the Apocrypha scriptures, (in which are found untruthes & errors, when many parts of the authentik scripture, are never read among them.) they have also written *"homilies"* <sup>Art 35. an<sup>o</sup> 1562.</sup> in sted of preaching; a written Leiturgie, Letany, collects &c. in sted of praying; which <sup>† Constat. & canons, 1603.</sup> Leiturgie with all the popish contents therein, must be approved and used by all the preists and people, and God served by it

\*Art. 38. anno  
1562.

\*Canons, anno  
1603. &  
their practise  
according.

every day. They have also an antichristian clergie, called and ordeyned according to their pontificall, or *book of ordination*, which in their beleef, *\* hath not any thing that of it self is superstitious & vngodly &c.* Finally all the Romish reliques yet in England to be seen in the hierarchie, worship, ceremonies, ordinances, church-constitution &c. (which things can never be approved by the word of God,) ar yet *\* held & upheld, taught & mainteyned in y<sup>e</sup> church*, to the excōmunicating & persecuting of all such, as speak against them, or refuse to cōmunicate with them. This synful mixture, and maintenance of so much antichristian error, with the Christian truthes that they professe; is no true Christian profession and practise of our obedience vnto the fundamentall truth of the gospel: neyther can the Ministers prove, that these contraries wil stand together, when account shalbe given before the judgement seat of Christ.

Secondly I answer ( as to their former reason ) that although some Bishops and preists haue written *Articles, Catechismes &c.* yet are not these *approved*, much lesse *walked in*, by the Church of *Engl.* neyther are the people *rooted, builded, & stablished in the faith* according to Colos. 2. but are dissolute and profane in their conuersation, rooted in vices, and stablished in iniquities; as lamentable experience teacherh all men; as the testimonies of their own ministers before alleged prove, and many other we might allege, and must; if these men stil continue to vrge that, which is known to be farr otherweise. For how wel their people doe walk in the faith of the foundation Christ, and approve of all *fundamental truthes* in the scriptures; let these testimonies of their own freinds shew. *The most part of your honest men* ( sayth Mr Gifford *\* to and of his brethren,* ) *now a dayes, delight so much in the word*

\*Country di-  
vinity fol. 72

Word of God, and meditate so much in it, that they care not a bur-  
 son though they never hear it: they love it, and set as much by  
 it as they doe by an old shoe. Every man (sayth † an other) † Preface to  
 foloweth the pride, covetousnes, whordome, dronkennes, of his Mr D. Fen-  
 own hart, and no man remembreth Ioseph. The barrs are filled with  
 with pleadings, and the streets are full of the cries of the poor; ful-  
 nes of meat, and contempt is among vs, and who considereth? Yea  
 if this our syn were onely against men, and not against God, there  
 might be some hope. But when the mouth of the blasphemous swea-  
 rer is not tied up, and the hands of the idolatrous generation of A-  
 theists and profane persons be not chained, when the most holy &  
 precious word of God is manifestly contemned, the ioyful and hea-  
 venly tidings of salvation so negligently and ungratefully troden  
 under foot, the true and faithful messengers pursued, arraigned  
 and divers wayes afflicted: then if the old world for malicious  
 imaginations; Sodome and Gomorra for pride, fulnes of meat and  
 unmercifulnes; if Ierusalem for abusing Gods Prophets and wilful-  
 nes were woefully destroyed: what may we poor carelesse people  
 look for, if we do not repent, but (as it is almost universally fea-  
 red) speedy ruine and utter desolation.

The exceptions which these godly ministers take a-  
 gainst Mr Barrowes writings, and yet professe \* not to \* pag. 169.  
 answer them; need not now to be stood upon, til the par-  
 ticulars whereby he hath discovered their errors & evil  
 dealings, be by them taken away. They further taxe &  
 note it in him as † a strange opinion & an error ful grosse, main- † pag. 173.  
 teyned in pag. 156. 157. of his Discovery, vidz that every  
 truth conteyned in the scripture is fundamentall. But the  
 grossnes or crossnes wilbe found in themselves: for that  
 which Mr Barrow there inveigheth against, was this;  
 that though transgressions and errors be obstinately continued in, & † Discoverie  
 openly taught, after they be reprov'd and convinced by the word of pag. 156.  
 God, yea and the parties dy in that estate without repentance of these  
 transgressions or errors: yet may they hold the foundation and be un-  
 doubtedly

doubtedly saved. Of this mind were and stil continue (*sayth he*) five of the very principal and best esteemed ministers of Engl. both for learning and conscience: although there were alleged against the same these expresse scriptures, Num. 15. 30. 31. Exod. 23. 21. 1 Sam. 15. 22. 23. Ezek 18. 26. Mar. 5. 18. 19. Iam. 2. 10. &c.

This was the thing that *Mr Bar.* there bet down, shewing further, that if the whol scripture was given by inspiration of God, and is profitable to teach, to convince, to correct, to instruct in righteousness, if it be the groundwork and foundation of the church, of our faith: if it be the law and rule of our life, the light of our eyes &c. if every word of God be holy, pure, perpetual, then is this deep learning of theirs, divilish and blasphemous, that thus to colour and cover their wickednes, make some part of Gods word fundamental, substantial, necessary, other accidental, superficiale, needlesse, especially wher it sheweth reproveth and condemneth their doings. &c.

Now what say these ministers against this plea? they plainly yeild in effect to the truth, which they could with no colour gainsay; *We beleev (say they) and teach, that there is no part of holy scripture, which every Christian is not necessarily bound to seek, and desire the knowledge of, so far forth as in him lyeth.* Very wel sayd; and had they added also this word *obeyed*, (which I suppose they would be thought to intimate,) there would be no difference between *Mr Barrow* and them, though thus they would traduce him. But least they should seem to condemn themselves, they except, \* *yet dare we not call every truth fundamental; that is, such as if it be not known and obeyed, the whol religion and faith of the church must needs fall to the ground; and agayne; we doubt not to say that some parts are of more use, and more necessary for men to know, then othersome.* In these things (excepting the word *fundamentall* which seemeth to be but strife about a word,) we agree with them; neyther doth *Mr Barrow*, that I can perceive disagree, for it is one thing *not to know & obey every truth*, as they speak, and another thing *to know*, as having reproofe & conviction by the word of

2 Tim. 3. 16.

Prov. 30. 5.

Psal. 119. 8.

Eccl. 12. 6.

Psal 119. c.

1st. Ephe. 2.

20.

1st. 174.

\* ibidem.

1st. 173.

of God, and yet to disobey and rebel against the truth, and continue obstinately in transgressiō; which was the point in hand. And for the word *fundamental*, seing all Gods testimonies are true; and David sayth that the Lord hath † founded them for ever; I see no cause why we need be afraid to call every truth *fundamental*, that is, such as is firm and stable, & on which we should ground & build our faith and actions vpon alwayes. Yet seing now what these ministers understand by the word, I wil not strive. Also Mr Barrow himself in his *Observations* vpon Mr Giffords last reply telleth him, that he \* denyeth not in use of speech such distinction, so much as withstand such erroneous abuse of that distinction, which Mr Gifford & other divines of these times would infer therof. And in deed the simple are much beguiled by this subtile distinction. For when the synns and idolatries of these Preists are blamed: answer is made, though they be synns, yet are they not fundamental, they cut vs not off from Christ, we hold him the foundation, and beleeeve to be saved by him alone; and by this colour, men continue in transgression and idolatry stil. Which is as if a theef, drunkard, whormaister, blasphemer, or other vicious liuer, being blamed by the lawes of God which condemn these synns, should say; These are petty faults I confesse/ but they are not fundamental: for the onely fundamental truth and ground of all Gods law is Love/ and that is the fulfilling of the law. Rom. 13. 8. 9. 10. Gal. 5. 14. 1 Tim. 1. 5. Now this foundation I held/ for I professe to love God above al/ and my neighbour as my self/ on which ground as Christ sayth/ all the law and prophets doe depend; and this I doe/ howsoever I cannot keep my tongue from swearing/ lying/ and ribauldrie/ nor my hands from picking and stealing/ nor my body chaste: &c. yet my hart is good/ I love God and my neighbour/ and hope to be saved as wel as the precisest puritan of them all. And now what wil these ministers say to their profane parishioners, if thus they pleaded? For doe not themselves thus plead

† Psal. 119.  
133. אמת

\* Answer to  
Artic. 5.

1 Mat. 23. 48

for the transgressions of the first table, and violating of the Testament of Christ, in their own false ministry, idolatrous rites, ceremonies, and forged worship. But as every true Christian hart knoweth, that such profane ruffians, howsoever they say they love God, yet in deed they hate him; and howsoever the summe and end of all the Law is *Love* onely, yet that love implyeth obedience to every particular precept, and he which breaketh the least commandement and teacheth men so, shalbe called the least in the kingdome of heaven; as Christ\* sayth: so know they likewise, or should know, that such superstitious idolaters, false and antichristian Prelates and Preists, howsoever they boast of true faith, yet by their works they deny it; and although *Faith* in Christ be the foundation of Christian religion, yet it implieth necessarily, \*obedience vnto the ordinances of his Testament, even tw whatsoever is commanded them therein; & as the curse is denounced against all the transgressors of Moses law in any part therof; so they shal not escape vengeance\* that wilfully despise the law of Christ, or any part of his testament, confirmed with his precious blood. And if thus we understand not and interpret those scriptures which summ vp all Christianity in Christ; we must needs confesse that many false churches, even Rome it self is a true church; seing they do professe such generall grounds of Christ, as by playn evidence of scripture seem sufficient vnto salvation, as appeareth by *Council Trident*. Sess. 3. compared with Rom. 10. 9. Act. 8. 37. 38. 1 Ioh. 4. 2. Mark. 16. 16. also Rhemes testam. annot. on 1 Tim. 2. 5. where they professe, Christ by nature to be truely both God and man/ to be that one eternall yeist and redeemer/ which by his sacrifice and death vpon the crosse/ hath reconciled vs to God/ and payed his blood as a full and sufficient ransom for al our sinns/ &c.

How be it, that these ministers stumble no more at that  
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Mat. 5. 19.

John. 3. 36.

Rom. 1. 5.

John. 15. 14.

Mat. 23. 20.

Gal. 3. 10.

Heb. 2. 2. 3.

1. 7. 8.

20. 26. &c.

12. 25.

we professe, let them know, we hold every general head and ground of doctrine more necessary to be known, then each particular branch of the same; & an error overthrowing a whol ground of religion, to be much more wicked, then that which overturneth but a part therof. Also that many of Gods church, are ignorant of sundry particular doctrines of the Gospel, yea \* all of vs in some, for none is perfect; yet that in some generall grounds, ignorance is damnable; and further that the wilful and obstinate refusal or contempt of the least evident truth of the gospel, is \* deadly and damnable of it own nature. Neyther see we, how we should beleewe otherwise, vnlesse with the Papists we think some synns venial, some mortall. As for *Mr Barrowes* words from *Ioh. 16. 13.* which also these ministers mistaking doe <sup>†</sup> mislike; it is evident by his own writings <sup>†</sup> to the contrary otherwhere, that he meant not so erroneously as they collect. But that promise made to the Apostles, he applieth vnto all the members of Christ, by proportion, though not in like measure. Which that it may be done, we learn of th'Apostles themselves in other like cases. *2 Cor. 4. 13.* from *Psal. 116.* *Heb. 13. 5.* *6.* from *Ios. 1.* and *Psal. 118.* &c.

\* *Psal. 19. 12.*

*Iam. 3. 8.*

\* *Rom. 6. 23.*

*1 Iohn. 2. 4. 6*

*1 Cor. 3. 6. 8. 9.*

*† pag. 171.*

*† See Confes.*

*in the Fleet,*

*with Mr*

*Hutch. & Dr.*

*Andrewes.*

Their last reason is from the approbatiō of all the known churches in the world, which acknowledge this church (of Engl.) for their sister, and give vnto them the right hand of fellowship. This point is handled before in this treatise, pag. 15. &c. & 81. & 87. &c. vnto which places I refer the reader. Many scriptures and reasons these ministers allege from the primitive churches examples, that reioyced for, and saluted one another; and of the comfort that a church may have in the communion and approbation of other churches. All which we grant; & doe observe, how fast they

can cite scriptures, for things that we deny not. But they say nothing, for the controversie between them and us, which consisteth of these 3. points; <sup>1</sup> whither a people may not separate from evil; and professe and walk in the truth, vnlesse or vntil other churches allow them. <sup>2</sup> whither it be a necessary and vndenyable argument, that whomsoever other churches approve, they are true churches, and so must be esteemed of all men; <sup>3</sup> and whither the reformed churches at this day, do approve of the church of England, in all or any of the differences for which we separate from them. The first of these is proved by all Gods commandements, which require every man particularly to refrayn all evil, and do that which is good: *Exod. 20.* The second is disproved by themselves in their writings against the Papists; who pressed them with such reasons. *Let Councels (sayth \* Mr Whitaker) be esteemed as they deserve: let their decrees be examined by Gods Word; and if they agree let them be received for that agreement: if not, let them be reiected for the contrary.* To this agreeth their own Bishops *Articles*, an<sup>o</sup> 1562. *Art. 21.* and also their *Apologie*, before alleged in <sup>1</sup> this treatise; and finally *Mr Bernards* own counsel, (though perhaps he knew no more then Caiaphas what he sayd, ) saying; *\* See into the glasse of the word by thine own sight, without other mens spectacles &c.* For the latter point, we know the reformed churches (as their constitution and writings shew) are for us and against them; of which see before pag. 16. &c. and it shal hereafter be further confirmed, if these ministers wil deny it.

Hitherto of the reasons alleged by the *godly ministers*, wherein how they have proved & settled their first position; let the godly wise judge. Next follow their answers to the objections made by vs. And these they make two.

First, that their church of Engl. <sup>\*</sup>was not gathered by such

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*\* In the answer to Mr Reynolds preface.*

*pag. 159.*

*\* pag. 8.*

*pag. 181.*

means as God in his word hath ordeyned and sanctified for the gathering of his church.

Secondly, † that they communicate together † pag. 198. in a false and idolatrous outward worship of God, which is polluted with the writings of men, vidz. with read stinted prayers, homilies, catechismes, &c.

Here let it first be observed, that wheras *Mr Barrow* (whose books they would seem to answer,) hath\* given 4. \* *Refut. of Giff. pag. 1.* causes of our separation, namely the 1 false worship, 2 profane people, 3 false ministry, and 4 antichristian hierarchy; these godly ministers like the vnjust steward † that † *Luk. 16. 6.* set down fifty for five skore, have contracted the 4. causes into 2. for what cause let him that readeth consider.

Secondly in the two which they professe to answer, they keep not the words by *Mr Barrow* there set down; as to begin with the first; he sayth *For that the profane vngodly multitudes without exception of any one person are with them received into and reteyned in the bosome of the church.* These ministers set down the point to be about the not gathering by due meanes, Wheras if it were granted that they had due meanes of gathering, yet the exception made, is of force against them, rather more then lesse: for they that have the true meanes of gathering a church, and yet gather it amisse; the greater is their syn. *Refut. pag. 1.*

Now to the particulars, wheras *Mr Barrow* had first shewed by many scriptures & reasons what manner persons were to be the matter of Gods church; and then compared herewith the people of the church of Engl., where all sorts of wicked persons are admitted and kept in communion: to this the ministers answer, \* First, that \* *pag. 182.* they might lawfully be accounted a true church, though it could not appear that they were at the first rightly gathered. For even as the Disciples might be wel assured of Christs bodily presence amongst the when they saw and felt him, though they could not have discerned which way or how he could possibly come in: so may we esteem them a true church, of whose present profession and faith we are wel assured, *1 Cor. 10. 19.*

though we cannot see by what meanes they were first gathered. This answer of theirs is full of error and fraud; for, (not to speak how they corrupt *Mr Barrows* words in the places which they quote; by leaving out things of special importance,) first they being blamed because all profane and wicked persons are of the matter of their church; they tell us, they may esteem them a true church of whose present profession and faith they are well assured. If this answer be direct & to the purpose, then we must believe y<sup>e</sup> the godly ministers are well assured of the present profession and faith of all the lewd, profane, irreligious, and wicked persons in the realm, which are members of the church of Engl. Against these was the exception made; for these the answer is given, vnlesse they answer their own fantasies. and now what assurance the ministers have of such mens faith, let the faithful judge.

Secondly the similitude which they bring, is a great abuse of the reader, whom they would blind with a false comparison; which if it were duly made, would make against them thus. As the disciples might be well assured of Christs bodily presence whe they saw and felt him &c. so men may be well assured of the wickeds bodily presence in the church of England, when they see and feel them, as who do not? But now as these men have made the parable, what likelihood of truth is there in it, for justifying the vngodly? If a man seeing a Priest in bed with one of the Popes courtizans, should blame him for this fornication, and an other to defend him should plead thus; *As we are sure that Sarah was Abrahams wife, though we cannot tell when or how they were married: so may we esteem these two (of whose present chastity we are well assured,) to be lawful man and wife, though we cannot tell how they came together;* would this be a sufficient defence? Yet loe when *Mr Barrow* blamed

blamed the preists of England for linking themselves in <sup>† Discover</sup> the bed of spirituall love, with the idolatrous Papists and <sup>pag. 10.</sup> all other wicked of the land, at the beginning of Q. Eliz. and continuing in like synful commixture unto this day: these Ministers now, to save their credit, tel vs an example of *Christs presence*, &c. as before is seen. Yea the indignity of it stayeth not here; for as th' Apostle by the Ministry of the Gospel prepared the church of *Corinth*, as <sup>2 Cor. 11. 2.</sup> a pure virgin for her husband Christ; so these men pretending to be true Ministers, wil have Papists, Atheists, profane and wicked persons, to be *Hephzibah*, <sup>† a people in † Isa. 62. 4.</sup> whom God delighteth; they wil bring this synful and adulterous generation, even all the vngodly in the land, vnto the bed of Christ in his church, whither he wil or no. Which high transgression, is the overthrow of the mayn ground of the gospel; which ever synce it began to be founded in the world, hath proclamed a separation of the children of God from the children of Belial, as before hath bene proved. This being thus observed, how these ministers have missed at first, of the question; the further now they goe, the further they stray, and run themselves ont of breath in vayn. For neyther the examples of *Melchisedek*, *Iob*, *Cornelius* &c. nor their reasons folowing, of <sup>2</sup> other means of gathering the church then by the preaching of the Gospel; <sup>3</sup> of the preaching of *Mr Wickliff*, &c. <sup>4</sup> & <sup>5</sup> of the course that *Q Elizab.* took for bringing the Gospel in agayn &c. none of these (I say) wil prove, eyther that open profane and wicked persons, may be received and kept in the bozome of the church; or that there be not multitudes of open profane and wicked, members of the church of England. Their present lamētable estate proclaymeth this latter to all men that have conscience; their own wriungs also heretofore do strongly

ly confirm it: and all the scriptures cry out against the former; and teach a separation; as before in this treatise, and in sundry other books is manifested.

As these ministers have thus passed by the mayn controversie; so have they in their pretended answers, inserted some things corruptly and fraudulently: which I wil breifly touch. First, for to bolster out the constreyned profession of faith, & joyning to the church which their people are compelled unto, they plead, \* that *Since Kings* became nourishing fathers &c. to the church; their lawes have been meanes to bring men to the outward society of the church; and the parable proveth, that men may be compelled to come; Luk. 14. 23.

This doctrine openeth a dore in the church to all the profane in the world, contrary to the scriptures; Isa. 26. 2. & 35. 8. 9. 2 Chron. 23. 19. Rev. 21. 27. Levit. 20. 24. Zach. 14. 21. 2 Cor. 6. 14. --- 17. Act. 2. 41. & 19. 9. For if a prince may compel some of his subjects to be members of the church, he may compel all; and if one prince may do it, all may. So if there were such an Emperor as *Augustus*, that commanded \* *all the world to be taxed*, he might also command & compel all the world to be joyned vnto the church. And thus the world and the church, between whom there hath been perpetuall warr, mought soon be reconciled. If this be a lawfull and orderly courle, it is strange that Christ sent forth poor fishermen to convert sowles by preaching, and set not the princes, (w<sup>ch</sup> he could as easily have done, seing he had \* *all power given him in heaven and in earth*,) to make disciples by compulsion and penaltie.

Now for the *parable* they allege, it is apparant, that the same servant was sent to † compel, that was before sent to call the invited: and if this be meant of the Magistrate then,

\* pag. 185.

• Luk. 2. 1.

• Mat. 28. 18.

† vers. 17. 21.  
22, 23.

then kings must leave governing and goe to preaching. We find in the scripture, that *compulsion* is not alwayes by the civil sword, but sometime by instant and earnest urging of the word and doctrine; as they that <sup>Gal. 6. 12.</sup> *compelled* the Galatians to be circumcised; & he that <sup>Gal. 2. 14.</sup> *compelled* the Gentiles to Iudaize. And from this word *compel*, to vrge or gather a civil forced compulsion, is with no more reason or colour, then as if some factious rebels should take up armes for to stablish religion; and allege how it is written <sup>Mat. 11. 12.</sup> *the kingdom of heaven suffereth violence, & the violent take it by force*. For as *force & violence* here, is not civil but spiritual: so is *compulsion* to be taken in the parable. But a thorne (sayth Solomon) gets up in a dronkards hand; and a parable in the mouth of fools. Prov. 26. 9.

They allege \* that the first conversion of our land to <sup>pag. 185.</sup> the faith of Christ, was by preaching of the gospel. Whither this were so or not, remayneth for them to prove in their next book, for in this they doe it not. They must (I suppose) take the preaching of the Gospel in a large sense, if they wil prove it. For as it is vncertayn what was the faith of the ancient Brittaines, or how they were converted; so for the English Saxons which were converted from Paganisme, Mr Bale (one of their own writers) sayth, <sup>† Iohn Bale Cent. 1. script. Brit. fol. 35.</sup> that Austen the Roman was sent as an Apostle from Gregorie 1. to convert them to a Popish faith. And by an other Chronicler we learn \* that Pope Gregorie 1. sent this Austen the monk <sup>† Chron. Ranulph. Cester.</sup> into Engl. with fourtie monks moe, which entred the ile of Thennet on the east side of Kent, with a crosse and with banners displayed, having a crucifix painted vpon every one of them, singing the Letany, with *Orate pro nobis*, to all Angels, Archangels, Patriarches, Prophets, Preists, Apostles, Martyrs, Confessors, Virgins, Monks, Nunns, Heremites, & finally to all hee Saints & shee Saints, that they

\*pag. 186.

Rom. 1.

1 Cor. 1. &amp;c.

\*Rev. 17.

\*pag. 205.

† 1. 8. & mo-  
num. edit. 5.  
p. 1180.† ibid. pag.  
1181.ibid. pag.  
1184.

might have good luck, and wel to fare, in setting forth their Romish religion. But howsoever the conversion of English men was then, (which is not now to be stood vpon, til we hear *the testimony of the best approved histories*, which these men \* say they have for their assertion,) it is sure by the scriptures, that the churches in *Rome, Corinth,* and many other places were converted by the gospel: yet remayn they not true churches still. But (say these ministers) *since that time many have from age to age been called by the same meanes.* And so say I, hath there been in Rome: yet is she a † harlot, & not Christs spowse. *Great numbers* (say they) *were effectually called in K. Edwards dayes.* I answer, the whol land was compelled by civil force to change their form of service in part; and sundry true doctrines wer taught in some places, which some beleaved: but many disobeyed and rebelled, as before \* is shewed. Neyther was that confuse popish multitude with a few converts therein, a true visible church. Mr Fox describeth the estate therof by a similitude; † *a new face of things began now* (sayth he) *to appear, as it wer in a stage, new players coming in, & the old being thrust out.* Thus vpon that old stage of the popish church, came new players, to weet, new Bishops & Preists; & the † masse was then (at first) stil by law reteyned, but the Gospel and Epistle read in English; yet were not all new players, for (as is there noted) *the preists & clergie that yeilded to the Kings lawes, were suffred to keep their places, livings &c.* After this, † the king appointed the Archbishop of Cant, with other Bishops &c. to make one convenient & meet order, rite and fashion of common prayer and administration of Sacraments &c. who did so. Then in the Parliamēt folowing, it was agreed that all ministers in the realm should be bound to say & use the mattins, even song, celebration of the Lords supper &c. in such order and forme as was mentioned in the sayd book and none other

or other wise. But the players, it seemeth, played not their parts well; for after complaint is made, how <sup>†</sup> by the cloyed <sup>†</sup> *ibidem. pag. 1186.* contempt, wilful winking, and stubborn disobedience of Bishops and old popish curates; the book of common prayer was long after the publishing thereof eyther not known at all, or els very irreverently used through many places of the realm. Yet was there no great cause why the people should so despise it; for (as the K. answered to the Rebells of Devonsh.) <sup>†</sup> if the service in the church was good in Latin, it remayneth good in English; for nothing is altered, but to speak with knowledge, that which was spoken in ignorance. Now let the reader mind what was the estate of the church in those dayes; and see if the word of God wil approve it.

But there were (say <sup>†</sup> these men) great numbers by preaching <sup>†</sup> *pag. 186.* so effectually called, that in *Q. Maries* reign, many sealed the truth with their blood: I acknowledge it; and say also that as ther have many martyrs died heretofore in the Popish church, so I doubt not, but great numbers at this day, are by preaching so effectually called, in *Rome, Spain &c.* that if Turks or Pagans should prevayl over them, they would mainteyn and seal Christian religion with their blood, rather then submit to Mahomet. For (as one of your best ministers hath truly sayd) 'God of his infinite goodness, who calleth things that are not as though they were, even in that ministry, hath given grace unto his Saints; and, it was impossible that the man of syn should so much adulterate the word of God, but that it should be to the faithful a gospel of salvation.

It is further alleged, <sup>†</sup> there were sundry secret congregations all *Q. Maries* dayes, which gladly received the gospel offered by *Q. Elizab.* and (say these ministers) if it be sayd that they ceased to be the true churches of Christ, because they ioyned and became one body, with such as were newly come (and that not of conscience but for fear onely) from idolatrie: We answer, that they rather

ther that had fallen from the Gospel in *Q. Maries* dayes, were moved by *Q. Eliz.* proclamation, to ioyn themselves unto them, that had stood faithfully all that while.

Here is stil building upon the sands; for the profane & popish multitude had not received the gospel before, but (as hath been shewed,) wer constreyned by *K. Edw.* against their wills to hear *English mattins* in their churches, where they were wont to hear *Latin masse*; and were glad with all their hearts when their old blind devotion did agayn take place, and they might suck the blood of such as spake against it. So they cannot rightly be sayd to fall from the gospel, which they never received. And what secret congregations there were in *Q. Maries* dayes, I know not: but if they were so secret, as onely they met now and then in private, and ordinarily went to church openly with Papists, they were not a true church of Christ. And that constreyned union of Papists & of Protestants at the beginning of *Q. Eliz.* reign, under *Archbishops, Bishops, Priests* &c. with most of the same *mattins, even song, rites, ceremonies* &c. that before had been imposed; this order can never be warranted by the testament of Christ, nor such a commixture proved to be a true church.

†p. 187.

†p. 182.

And wheras it is noted for † *another untruth* that *Mr. Barrow & Greenw.* should say, that in one day by the blast of her Maiesties trumpet at the beginning of her reign, all sorts of men were drawn to a profession of the gospel, without any further meanes used: these ministers may be seen to be mere cavillers, and bent to deprave. For the words even as themselves have set † them down, (wherby the reader may espy their falshood) were these, where such profane multitudes were all immediately from publick idolatrie at one instant received or rather compelled to be members of this church, in som parish or other, without any due calling to the faith, by the preaching of the Gospel going before, or orderly joyning together in the faith, there being no vo-

lunt.

luntary or particular confession of their owne faith &c.

Now these men to feign an *untruth*, yea another *untruth* when none was afore, have among other things, changed *without any due calling to the faith*, into *without any further means used*; & then to convince this their own fictiō, they tell us of *sundry preachers* sent between November & Midsommer that *caled many* &c. But this neyther cleareth them of corrupt dealing, nor proveth that the whol realm which at Midsommer was compelled to this church, worship, ministry, &c. *was duly called unto the faith*: much lesse that they *orderly ioyned together in the same*. So that the *untruth* must rest in their own bosome.

This being proved (*say these ministers*) that there was a true church in this land, before her Majesties reign; the question must not be whether the means she used were the right means for the first caling and converting a people to the faith; but whether she took not a lawful course for the recalling and reuniting of her subjects vnto those true professors, whose fellowship they had forsaken. pag. 188.

Loe how these men run on, as if they had proved that, wherof we have yet heard scarce any shew of proof. And altering closely the question, they say *there was a true church in the land*; wheras they must prove a true church *of the land*, as now it is and long hath been esteemed the *Church of England*, having an Archbishop and other officers over it, which are in their Convocation house, the *Representative church of England*. So it not being a true church the examples they allege of reformation by the Kings of Iudah, fit not their turnes; for Iudah was a true church, (though some corruptions had crept in, as wil easily doe into the best.) *Abijah* the predecessor of *Asa*, mainteyned Gods true religion, and worship, against idolatrous Israel, both \* by word and sword. So *Asa* found not his kingdom <sup>2 Cron. 13.</sup> a false church, as *K. Edw. & 2. Elizab.* found England: yet <sup>3. 9. 10. &c.</sup>

used he that great care for reformatiō, mentioned, 2 Chro. 14. & 15. and his son *Iehoshaphat* after him greater care both to reform and teach the people, 2 Chron. 17. Afterwards when abominations had overspread the land, *Hezekiah* laboured a godly reformation, and opening the doores of the Lords house, he \* brought in the Preists and Levites, not the *Chemarims* or *Baals* preists, as the popish clergie ( which their own notes on Rev. 9.3. acknowledge to be y<sup>c</sup> *Locusts* of the bottomlesse pit) were brought in, or rather reteyned still in this church, as *Mr Fox* sheweth. *Hezekiah* sent† over all the land to convert the people from idolatry; who † laughed the messengers to scorn and mocked them: howbeit † divers submitted themselves and came to Ierusalem, and it was God that gave † *Judah* a hart to obey the King & rulers according to his word. Neyther were any admitted to the Passeover but such as had voluntarily yeilded, repented, and cyther sanctified themselves, or els (being prevented through want of time) were \* healed (or clensed) of the Lord, at the Kings prayer. The other disobedient Israelites God punished † by the sword and slavery of *Affhur*, because they would not obey the voice of the Lord their God. Finally *Iosiah* † purged the land of idols and false worship, reduced his people vnto the true service of God; which they with himself had \* covenanted to walk in.

These examples we acknowledge all Christian princes should folow; having equal power with these Kings of *Judah*, to abolish all idolatry within their dominions; yea and to punish obstinate idolaters, & not suffer any superstitious worship among their subiects; but to procure their conversion by the word, yet not to compel them to be members of the church, because they cannot give them faith and repentance, which is the onely dore in-

\* 2 Chron. 29.  
3. 4.

† 2 Chron. 30.  
6.

† ver. 10.

† ver. 11.

† ver. 12.

\* ver. 18. 19.

20

\* 2 King. 18.

10. 11. 12.

† 2 Chron. 34

\* ver. 30. 31.

32.

*Fides suscipienda est non imperanda.*  
Bern. in  
Cantic.

to "Christs kingdome, & can not be opened to any but by † God alone. Which doctrine & practise these ministers (if they would not learn out of holy writ) mought have seen set forth in their own book of *Martyrs*, where when *Ethelbert* King of Kent was converted & Christened, & after him innumerable other dayly came & were adjoynd to the church: yet the King († sayth Mr Fox) compelled none; for he had learned that the faith and service of Christ, ought to be voluntary and not coerced.

I acknowledge the godly and gracious disposition and care of *K. Edw. & Q. Eliz.* at the first for restoring of the Gospel; to be worthy of perpetuall praise and memory: and the error that was, in reteyning the popish profane multitudes, the antichristian clergie, the Romish worship turned into English, (some few grosse things left out;) & the otherevils yet to be seen in the ecclesiasticall estate; these I judge are rather to be imputed vnto the false clergie men, which were trusted too much in these matters and dealt not according to the trust reposed in them, but sought to enrich themselves with the spoiles of Babel and of Iericho; the Bishopricks, benefices, and other like Romish revenues, rather then for to build the howse of God, upon the foundations of Sion. And this syn cleaveth fast unto these preists, even to this day; who cannot endure to have their portion spoken against, but think all † too little that they injoy; when as for discharge of their functions in teaching the people, the most conscionable among themselves have complayned to the Parliament, † that the word of God is negligently, fantastically, profanely and heathenishly preached; and all the land knoweth, that many ministers preach not at all.

Wheras these ministers tel vs 'of divers congregations, that have publikey professed their repentance for their former idolatry;

Mar. 1 15.  
Co 16. 15. 16  
Act. 2. 37. 38  
Co 8. 36. 37.  
† Act. 11 18.  
Ephe. 2. 8.  
Ioh. 6. 44. 65.  
† Act. Co Monum. edit. 5. pag. 105.

† As appear-  
eth by D.  
Downams  
Serm. on  
1 Tim. 3. 1. 2.  
pag 80. 81.  
86. 87.  
† 2 Adman.

fol. 43.

pag. 120.

2 Cor. 6. 17.  
18.

larry; it is wel, if so it be; and God give them grace to goe forward in wel doing. But they tel vs not of any congregation that professeth repentance for their present idolatrie, or that renounceth the communion of the other impenitent, and profane parishes: which they should also do if they would be \* the sonns & daughters of the Lord almighty. Nay we know that if any amōg them doe this, they are to be excōmunicated *ipso facto* out of the church of England, by force of their Canons, an<sup>o</sup> 1603.

† Rom. 13.

‡ Hab. 2. 4.

\* Act. 2. 41.

‡ Psal. 2.

Finally, wheras these Ministers *doubt not to affirm*, that *the whol land in the parliament held in the first year of her Maiesties reigne, did enter into a solemn covenant with the Lord for renouncing of Poperie, and receiving the Gospel.* First they set not down what covenant the Parliament then made, nor how they renounced Popery; and therfore that is to be iudged of, when it shall more particularly be produced. Secondly, if then the Parliament house so did, it is commendable in them, but that the whol communialtie of the realm, can be sayd to doe it with them, I utterly deny. For howsoever all subjects are & ought to submit to the good civil lawes there enacted; and obedience may be inforced by † the sword, if any man resist: yet in cases of conscience every man must live by † his own faith; men must \* gladly receive the word, out of w<sup>ch</sup> all religion must be gathered, all Kings and kingdoms ‡ submitting vnto the lawes and ordinances in Christs testament, if they would have blessing and salvation by him. And as the honourable in the Parliament, could not be baptised for the Commons; so neyther could they repent or covenant with God for them: but the people must yeild their own willing consent, which they never did; but were and stil are compelled by law and penalty to be of

of the church and religion established. Which how well they have brooked, let the testimonies of the ministers before alleged, and the irreligious walking of many thousands ever since manifest. For now our land is a reproch <sup>1 Kellif Surv. 8. book in the</sup> to the idolatrous Papists <sup>1</sup> for the multitude of *Atheists and* <sup>preface.</sup> *Misericordians* that are therein.

The second thing (which these Ministers say) *We object* <sup>2. Objection.</sup> against the whole body of their assemblies, is, That they communicate together in a false and idolatrous outward worship of God, which is polluted with the writings of men, *vidz.* with read stinted prayers, homilies, Catechismes and such like. To which they give this answer,

First it is evident by the word, that the church hath used and might lawfully use in prayer and Gods worship, a stinted and set form of words. <sup>Answer.</sup> And here they allege Numb. 6. 23. 24. Deut. 26. 3: 15. Psalm. 22. & 92. 1 Chron. 16. 8. 36. Luk. 11. 2.

Very strange it is, that after so much time and consideration; men that profess to be ministers of the gospel, should give such an answer. The thing objected against their worship made of th'invention of the man of syn, was in the first answer to *Mr Gifford* (who shut his eyes, & would not see th'abominations of the same). \* shewed in <sup>Refutat. p.</sup> sundry particulars; as the Romish fasts, feasts and holy dayes, Cominations, Rogations, Purifications, &c. corrupt manner of administering the Sacraments, &c. blasphemous and heretical collects &c. which <sup>Refut. pag. 29. &c.</sup> after were more <sup>Discovery p. 63. &c.</sup> playnly refuted. These and the like evils conteyned in their Leitourgie translated out of the Massebook, and imposed vpon their parishes, being by *Mr Barrow* blamed: now come these ministers and telvs of Psalmes that *David* made, of formes of blessing and prayer, that *God* and our *Lord Christ* prescribed to his church; and these must

countenance and bear out all the popish trash that is in their service book.

But it would far better have fitted there estate & worship, if they had cited the Popes in sted of the Patriarches Prophets and Apostles, who were altogether unacquainted with this Romish service. For howsoever *David* made many psalmes, yet not he but **Pope Damasus** (as writers say) <sup>1</sup> ordeyned *Glory be to the Father &c.* to be added vnto them, and they to be sung by tovrnes, (as the church of *Engl.* yet vseth;) and Pope **Vitalian** <sup>\*</sup> to make up the musick, brought in the *Organs*. Yea the foresayd **Damasus**

<sup>1</sup>injoynd *Hierom* to make an order of service for churches, and appoint what prayers should be sayd on every day, & how many Psalmes &c. which being done, the Pope commanded all churches should vse that order and none other. And a much like exploit was performed by the Archbishop of *Cant.* and his brethren in *K. Edwards* dayes, (as Mr *Fox* <sup>\*</sup> reporteth,) for the service now vsed stil in *Engl.* Agayn for the particulars, who framed the *Anthemes*, *Responds*, *Collects*, & *Kyries*, that are sayd at Mattins: neyther Prophet nor Apostle, but as some <sup>\*</sup>say Pope **Gregorie** 1. and Pope **Gelasius**. And the same Pope **Gregorie** put <sup>†</sup> the *Pater noster* into the masse, and commanded it to be sung; and Pope **Marcus** <sup>1</sup> would have the *Nicene Creed* sung after the *Gospel*.

Pope **Anacletus** thought it fit the preist and people should salute one another in service time, and therefore <sup>\*</sup>appointed the one to say, *The Lord be with you*, and the other to answer, *And with thy spirit*. Pope **Sergius** <sup>\*</sup>put in at the Sacrament *O lamb of God that takest away the synns of the world, have mercy on vs*; Pope **Symmachus** <sup>†</sup>added the hymne *Glorie be to God on high*; and the other Popes brought in their parts, and patched together their

*Letanie,*

<sup>1</sup>Platina de  
vitis pontif.  
Damasus, 1.  
<sup>\*</sup>Plat. Vitali-  
anus, 1.

<sup>1</sup>Guil. Duran-  
dus.

<sup>\*</sup>Alt. 10<sup>mo</sup>.  
edit. 5. pag.  
1184.

<sup>†</sup>Guil. Du-  
randus. Isido-  
rus.

<sup>†</sup>Ioan. Laz-  
ardus.

<sup>1</sup>Platina de  
vit. Marcus  
1.

<sup>\*</sup>Iacob Man-  
lius.

<sup>\*</sup>Platina,  
Sergius 1.

<sup>†</sup>Idem Sym. 1.

Letanie & Leiturgie out of which the English service-book is taken. Likewise for the fasting dayes and holy festivities, though the Apostles appointed them not, yet the Popes did: **Telephorus** \* would have the *Lent* to be fasted; and Pope **Calistus** the fowr times in the year, or *Imbring dayes*. Pope **Sylvester** 1. † added the Wednesdayes, Frydayes and Saturdayes weekly; & Pope **Innocent** 3. † put vnto the former almost all the *Apostles Eues*. The Saincts and Angels were also beholding to these Reverend Fathers for hallowing their dayes. For generally all the Saincts found such favour with Pope **Boniface**, \* that they had not onely a catholik holy daye given them, called *All-hallowes*, but a famous Temple in Rome once dedicated to al the Divils and called *Pantheon*, was turned by this holy Father into the name of *Maria rotunda*, and consecrated to the honour of the *B. Virgin*, & of all martyrs. Pope **Felix** 3. \* made holy the day of th'archangel *Michael*; **Boniface** the 8. \* shewed like honour to the 4. *Evangelists*; and many other memorable gestes ar recorded of y<sup>e</sup> Fathers of the See of Rome, whereof ther is not a word in the Testament of Christ, that he or his disciples did ever the like. For they appointed not preists apparel, long gownes, tippets, 4. horned capps, as did Pope **Zacharie**; nor a white linen surplice at service time, as did P. **Sylvester**, 1. They hallowed no Temples or Churches as did P. **Hyginus**; nor Churchyards, as did P. **Calistus** 1. Neyther ordeyned ringing of bells, to call the people to divine service, as did P. **Sabinian**. They appointed no Rood-loft to part the Chancel from the church, as did P. **Boniface** 2. nor hallowed *Font* to Christen in; or *Godfathers* and *Godmothers* at baptisme, as did P. P. **Pius** 1. & **Hyginus**. They commanded not the people to goe *procession* as did Pope

\* *Platina. Telephorus. 10.*  
† *Calistus. 1.*  
† *Bergomensis. Lib. 3. decretal. Gregor.*

\* *Volater. Platina. Bonif. 4.*

\* *Lib. Concil. Fascic. 10.*

*¶ Pap. suppl.  
anno 1604.  
Reason of Re-  
ligion. 13.*

*¶ Levit. 18. 2.  
3. &c.*

*\**

*¶ Deut. 12. 30  
31.*

*¶ vers. 32.*

*¶ Revelation  
11. 8.*

**Agapetus** 1. nor appointed any Bishoping or Confirmation of children, as did **P. Clement** 1. with a great number more of like pranks vled in the Romish service, which Christs Apostles knew not, as their writings shew. But the church of *Engl.* (as next heir of Romes constitutions,) reteyneth these reliques, observeth these rites and a many moe; for which the Papists doe insult and say, *that frō their treasure house, the religion now established hath learned the forme of Christening, Marrying, Churching of women, Visiting the sick, Burying; and sundry other like, as the books translated out of theirs, doe declare.* And now what sayth Gods law for all such things vnto his people? *I am (sayth he) the Lord your God. After the doing of the land of Egypt wherein ye dwelt, shall ye not doe: and after the doing of the land of Canaan whither I wil bring you, shal ye not doe; neyther walk in their ordinances. My iudgements shal ye doe, and my ordinances shall ye keep to walk in them: I am the Lord your God.* Thus he forbad them not only the worship of false Gods; but even the imitation of idolatrous worship rites & ordinances in his service: wherefore he charged them again, that they should not so much as inquire or *\* ask* how the nations served their Gods, that they might do so to the Lord their God. But whatsoever he commanded them, *\* they* should take heed to do it; putting nothing therto, nor taking ought therefrom. Yet the Bishops and Preists of *Engl.* have almost all things in their Leitourgie, according to the doings of that spiritual *Ægypt* the Romish church wherein they dwelt, and have imitated her worship, orders, ceremonies &c. reteyned her ministry, prelacy, courts, and canons: the Latine being turned into English, and some grosse superfluities left out. And in defense of this worship, have these *godly ministers* written, and *Mr Bernard* published their work: wherein if the reader

reader see not a sound proof of the things that Mr Barrow (whose errors they pretend to confute,) reprov'd; he must impute it to the badnes of their cause, which wil scarce admit of any colour from the book of God. For (besides the abuse of holy scriptures alleged to iustify these popish stratagems,) how sound and divine, (or rather how fond and corrupt) is the reasoning of these men, from Gods example and authority, vnto their own practise and power; that because the Lord God gave formes of blessing, prayer, and psalmes to his people, (as the scriptures which they cite do shew:) therefore their Lords the Prelates may give them also prescript words for blessing, prayer, & Psalmes &c. as is to be seen in their service book. Can we think that *Ieroboam* had so slender a reason for his golden calves? Why do not these men also plead, that God gave a law by *Moses*; therefore ther may a law be given likewise by the Bishops: or, th' Apostles wrote a newe Testament, therefore the *Convocation house* may also write a Testament or Gospel, and bring it into the Church? If the Prophets practise wil bear them out in the one: I see no cause why it may not uphold them in the other. Wel, seing neyther Mr *Gifford* heretofore, nor these ministers now, can bring better defense for the work of their own hands wherwith they worship or rather provoke the Lord: I leave them to consider of those lawes that every where cry out against and shew the punishment of idolatrie. Neyther is it needful to to keep the Reader with longer answer, seing Mr *Barrow* in the forenamed books, & Mr *Greenwood* in a peculiar treatise against these stinted prayers, and fet worship, have proved the vnlawfulness of them by many reasons, which neyther these ministers nor any other have yet taken away. And when they write agayn, let them not bring proofs for things that we

Deut. 5. 8. 9  
32. 33. & 6.  
14. 15. 25. &  
& 7. 25. 26.  
& 12. 2. 3.  
30 &c. 15. 16.  
1. 12. 13. &  
29. 13. 14.  
1er. 1. 16.  
Rev. 17. 2.  
& 18. 3. 11.  
12. 20.

deney not; as that Davids Psalmes may be sung in the church; and that in our prayers we may use or apply, the words that other holy men before used in their prayers, upon like occasions; both these we grant and practise: but let them prove, (if they be able and their right hand can help them,) that their own written prayers, psalmes &c. may be read and sung in churches, as Gods true worship; and then also they may command the clouds to rayn no more, and may cause to cease the bottels of heaven.

1 pag. 196.

Like to their former plea, and maintenance of their service book, is also their answer for *Catechismes*; as for *Homilies* it seemes they leave the defense of them to the simple preists that read them, but *Catechismes* are vsed even by the learned preachers, therefore somewhat they say for them, as <sup>†</sup> that *the principles of religion were taught in the churches of old, Rom. 2, 20. and 6. 17. 2 Tim. 1. 13. Heb. 5. 12. 13. 14. & 6. 1. 2.* But these Ministers are eyther simple, or very deceitful, so to turne away from the question. For we never deneyed that the grounds & heads of Christian religion should be taught to the people; far be it from vs: but this we say, the Prophets & Apostles are not found to prescribe set words for the minister to teach; or the people to answer being examined. And that therfore these Bishops & Preists are very presumptuous, that wil take vpon them to do that which Christs Apostles never did in the churches. Agayn, that if those men of God had so done; yet seing the writings of *Prophets & Apostles* are canonical scriptures, and so are no mens writings now: it will by no meanes folow, that if they wrote catechismes to be vsed in the church, therefore men may write some for like use now. Yea rather why ar they not content with that which is already written

ten

ten in the canon of the scriptures, but run to erroneous catechismes of humane writers, such as is that authorized catechisme in the book of comon prayer, commanded to be vsed in the church of England?

Having heard what these *godly ministers* say for their people, and service book; I expected somewhat also, for defense of their own *ministry* & y<sup>e</sup> *ecclesiastical government* of their Lords the Prelates; w<sup>ch</sup> were the other two heads of error excepted against, in the forenamed books. But in both these they are silent; and reason there may be for it: for the inferior ministry hangs vpon the superior, the hierarchie; and now the godly ministers are in a great strait, for eyther they must loose their ministry, and then what boots it to plead for the same; or els they must (though they be loth) be buxome and submit to their Fathers the Bishops; and when this is done, it may be we shall see some such defense of the two latter, as we have already of the former. *Mr Bernard* himself hath begun fayrly; for wheras a while since he was hott against the Bishops, he now can not endure they should be <sup>\*pag. 71.</sup> called <sup>†pag. 142.</sup> *Antichristian, proud Prelates*, or the like; and thinks<sup>t</sup> it can never be proved, that the entrance into the ministry by the Prelates, is a false entrance. So it is not to be thought but his *Ordinary* and he wil agree wel yenough. Wel howsoever it be, God (I doubt not) will turn all things to his own glory and furtherance of his truth; yea even the writings of these adversaries, shalbe a meanes to stirr men vp vnto a consideration of their wayes, which God give them grace for to doe, and to turn their feet into the pathes of life and peace, that they may find rest vno their sowles.





# AN ANSVVER TO

Mr. Crasshawes 4. questions, propounded  
in his sermon preached at the Crosse,  
Febr. 14. 1607. and  
printed 1608.

**M**r. Crasshawe preaching vpon Ier. 51. 11. *We would have cured Babel, but she would not be healed &c.* took occasion \*to inveigh against such as have separated from the Church of Engl. as from Babel, into a covenant & communion (as he sayth) *of their own devising*. To convince this bitter (as he calleth it) *and schismaticall separation*, he asketh but 4. questions; wherevnto if they can give him satisfaction, he promisseth *he wil be one of them*. Now though this promise be not in his own power to perform, (for † it is not in him that willeth, nor in him that runneth, but in God that sheweth mercy;) yet shall it not be amysse to labour for his satisfaction herein; for who can tel, but there may be given him an vnderstanding ear, and tender hart, for to convert that God may heal him: if not, that his own writing may be a witnes, himself is one of those whom we would have cured in Babel, but he would not be healed. I wil not stand vpo his interpretation of the scripture treated of, whither it be the direct and proper meaning of that place: but wil come vnto the demands by him propounded.

\*pag. 26. &c.

†Rom. 9. 16.

His

**H**Is first question, consisting of many branches is summed up by himself, in this one: *Wherin are we deadly and incurably wounded?* 1. *Questio.*

Your demaund being, as the particulars shew, of the wounds of syn and corruption; I answer. *Answer.* First we deny not, but all your synns are curable, as we trust, in the mercy of God, if you repent of them, and beleewe his promises: neyther have we ever thought your wounds in this sense, to be *\*deadly or incurable.* Secondly, the synns that your church lieth in, and which if they be not repented of, and pardoned in the mercy of Christ, are *\*deadly* and wil destroy the sowl for ever; have heretofore by such as would have cured you, been set before your eyes, in *† large and ample treatises,* shewing these capital transgressions, *† Refut. of Gifford. Discovery. Apolog. &c.* *1 Your confuse people, 2 false worship, 3 antichristian hierarchie or church-government, 4 and false ministry therfrom derived:* that strange it is, you should yet ask what deadly wounds you have; and it makes vs fear, your state is like his that sleepeth in the midds of the sea, in the top of the mast, and *† sayth, they have stricken me, but I was not sick; they have beaten me, but I knew it not.* *† Prov. 23. 34. 35.* You have also here *\* in this treatise arguments to prove that Christ is not the Head, Mediator, Prophet, Priest and King of your church:* which if it be so, no Christian can doubt, but your wounds in themselves are *\*deadly.* *\* Iohn. 8. 24. Act. 4. 12.*

Though this were yenough for answer to your question in generall; yet because the particulars which you further demaund, are stumbling blocks vnto the weak; I also wil labour to remove them away.

**Q.** *What fundamental wound is in our doctrine?*

**A.** This, among others, that you teach & mainteyn both by word and practise, that all sorts of people, though profane

fane and wicked, are to be received into and reteyned in the church; which is cōtrary to the foundatiō of the Gospel layd by God himself, Gen. 3. 15. That such is your doctrine, both your sermons and printed books, and the estate of your church since the planting therof, to this time; do confirm.

*Q. What deadly corruption is in our discipline, such as eats out the hart, and life, and being of a church?*

*A.* First, they w<sup>ch</sup> execute it, as the *Prelates, Commissaries, &c.* are antichristian; so judged and proved long since by the reformed churches, by the better sort of your owne ministers heretofore and now living, and by others. Secondly; in the execution of it, the good are censured & excommunicated: the wicked favoured and tolerated. That the good are censured, appeareth by the late *Canons* of your church: for in them it is enacted † against such as blame or resist any of your vngodly ceremonies, ordinances, wil worship, &c. in your *Communion* book, book of ordering Bishops Preists and Deacons, &c. that they shalbe *excommunicated ipso facto*, and not be restored, until they repent and publikly revoke such (as you call thē) their wicked errors. That the wicked are favoured, and tolerated; though experience may teach every man; yet your own testimonies wilbe most pregnant. Mr *Bradshawe* one of your fellow Ministers in his 11. *Argument* against the ceremonies of your church complayneth that the bare omission of your ceremonies make a minister by your law more subject to deprivation and suspension, then the commission of the fowlest crimes, even dronkenness, blasphemie, grosse ignorance, and vncleannes. Which he proveth, by divers such vile persōs (as he sayth) that ar in ministry. Some that have been fayn to be carryed home in a wheelbarrow. Some that cōming home drūckē from the market town, have been found sleeping vnder a hedge in their own filth. Some that knowing and consenting to their wives filthines, that he might swear he knew no such matter by her since he married her, married her agayn the morning before he was to

† *Canons anno*  
1603. *Can.*  
4. 6. 7. 8.  
&c.

to answer it vpon his oath. Delivering the Sacrament to a filthy woman, instead of *Take, eat, sayd, Turn thee, turn thee &c.* To an other that would take it in her hand, he put it in her mouth, and sayd *Cob, Cob, or Daw, Daw;* he knowes not whither. *Dr. Henry Parry, tells*  
*of a swarm of Caterpillers, the very trash and riff raff of our nation* *In his pref.*  
*&c. that have, like men of idle and dissolute quality, only moved ther-* *before Vrsinus*  
*to in a lazy speculation, layd their wicked and sacrilegious hands on* *Catechisms.*  
*the Lords ark, taken his vndefiled testimonies in their defiled moutnes;*  
*disgraced, defaced and defamed the glory and Majestie of divine rites*  
*and mysteries &c. they run like hungry companions with an eye onely*  
*to the fleshpots, and so sel both themselves and their people for a mor-*  
*sel of bread, and messe of pottage to the Diuill. He mentioneth\* also ac-* *\*ibidem.*  
*curfed and simoniacal patrons who have sodored and simoned the walls*  
*of their houses with the very blood of sowles. Some others among you*  
*speake of that\* miserabile vulgus, that woeful crew, that racked regiment of* *\*Removal of*  
*dunstical and unlettered Sir Iohns, which have even covered the land* *impur, layd*  
*like the froggs of Agypt, leading many thousands with themselves in-* *on the Mini-*  
*to the ditch; and the same yet stil graced and countenanced by the Pre-* *sters of Devo.*  
*lates as being their creatures. And others complayn that\* whol swarms* *& Corrupt.*  
*of idle, idol, scandalous, popish and non-resident Ministers ar tolerated* *27.*  
*every where amongst you. Your self (Mr. Crashawe) in this very ser-* *\*Modest offer*  
*mon tel vs of tlittle petty Babylons, namely incurable synns among you.* *of Confer. m*  
 1. That great sacrilege and church robbing (*as you call it*) committed *the Epistle de-*  
 by Impropropriations, in which case (*you affirm*) at this day almost half of *asc.*  
 the kingdome is, wherby it comes to passe that an ignorant & vnprea- *tpag. 169.*  
 ching ministry is set over a great part of your people, which is the  
 soule and fountayn of all other evils in your church. 2. The vngod-  
 ly playes and enterludes, so rise in the nation; *which you cal* a hellish de-  
 vise, the Divils own recreation to mock at holy things, by him delive-  
 red to the heathen, from them to the Papists, & from them to yow.  
 And these (*you say*) bring religion and holy things vpon the stage. And  
 hypocrisy a child of hel must bear the names of two churches of God  
 Nicolas S. Antlings, Simon S. Maryoveries: which churches by these  
 miscreants are thus dishonoured (*you say*) not on the stage onely, but  
 even in print. *To this you add,* their continual profaneness in their phra-  
 ses, and sometimes Atheisme and blasphemie; their continuall profane-  
 ning of the Sabbath, which generally in the country is their play day,  
 and oftentimes Gods divine service hindred, or cut shorter, to make  
 room & give time for the Divils service. Many other like testi-  
 monies might I allege from your own moutnes, of excee-  
 ding impiety openly practised, not by the people onely,  
 but by the Preists and Clergie: and how doth your dis-  
 cipline heal these corruptions; when by your own grant,

1742. 169.

1757. 2.

\*Necessit. to  
reform. &c.  
p. 51.

such caitiffs are graced and countenanced by the Prelates, when your law punisheth the conscionable ministers, more the such; and as your self<sup>†</sup> say of your pettie Babylon of Impro-  
priations, this deep wound was once curable ynough &c. but  
now (alas) how incurable it is, he observes but little that sees not.

And, unlesse the Kings Maiesty vouchsafe to take the matter into  
his hands, otherweise it is incurable. Agayn you say<sup>1</sup> of  
that horrible abuse of the Sabbath &c. that oft it hath been  
cōplained of, & some have endeavoured to heal it, but it is an Imp  
of Babylon that wil not be healed, but rather it creeps as a canker  
through the whol State, from the foot to the head. And if you  
would yet have more, add herevnto Mr Jacobs testimony,  
(who hath so manfully stood for your church,) The right &  
true discipline ecclesiastical (sayth<sup>he</sup>) in ech proper visible church,  
is one mayn part of the ordinary means of salvation appointed by  
God for every soul, and this we in England do utterlie want.

Now let the reader iudge, whither there be not deadly cor-  
ruption in your discipline, which even in a true church, would  
soon eat out (if it were not healed) the hart and life and being  
of a church; according to your demaund. But you pro-  
ceed and ask vs.

**Q.** What book of Canonical scripture receive we not? What hold  
we for Canonical that is not?

**A.** What book of Canonical scripture received not the  
idolatrours Israelites? what held they for Canonical that  
was not? The like I ask for the Arrians, Anabaptists & sun-  
dry other heretiks of these times: and shall these, or any  
of them be therfore true churches? Agayn in your own  
church, there is read for holy scripture, erroneous books  
& lying stories, as Tobie, Iudith, and other Apocrypha.  
Your Homilies<sup>†</sup> citing them, call them holy scripture and say  
the holy Ghost speaketh so in the scriptures: and the cheifest mi-  
nisters of your church, sometimes preach & take texts out  
of

†See Tom. 2.  
p. 325.

of them. If this be not to hold them canonicall, I know not what you count canonical.

*Q. What Sacrament that Christ ordeyned do we want? & What have we more then Christ ordeyned?*

*A. What sacrament wanted Ieroboam son of Nebat? what had he more then God ordeyned? Or the Anabaptists at this day? Yet if one would stand with you, he might by your Communion book prove Confirmation to be a sacrament: but who ordeyned it, I cannot tel, vnlesse Pope Clement. Agayn, Mr Bradshaw a man of your owne church and profession, hath proved against you in print, that your Crosse in baptisme, ring in mariage, surplice &c. are sacraments in your church, & not of Divine institution.*

*19. Argum.  
against the  
ceremonies.*

*Q. What article of faith deny we? or What hold we for an article of faith that is not?*

*A. Suppose that the Papists should ask you such a question, what would you answer? For all the Creeds that are in your communion book; are they not with every article, neyther more nor lesse in the masse book and other popish pamphlets? The Papists and you both confesse Christ, in words; both deny him in practise.*

*Q. What fundamental heresie doth our doctrine mainteyn?*

*A. The unlawful commixture of the children of God and children of the Diuill, in one church and communion; is a fundamental heresie being stilly mainteyned. All the scriptures condemn it; all well reformed churches avoid it; nature it self teacheth to abhor it: yet in such profane communion your church abideth; & you wil not endure to hear of a separation.*

*Q. What have we in our church that overthrowes the being of a church?*

*A. A Popish Clergie, and Laitie.*

**Q.** What is necessarily required to make a church that wee do want?

**A.** You wāt both matter & form of a true church, namely a people called of God, separated from the world, and vnited with Christ and one with another, according to the rules of his eternall Testament.

**Q.** I wil end as I began, wherein are we deadly and incurably wounded?

**A.** The synnes before mentioned, ar deadly wounds of Satan; the onely cure is by repentance & faith in Christ Iesus. But as yet you be far from cure, for loe you make questions of your diseases; and wil not beleewe that you are sick. Herevpon yourefuse all salves and medicines, and wil neyther have Physician nor Chirurgian to medle with your sores.

¶ Prov. 15. 4.  
\* Rev. 22. 2.

If any Leech come with a curing tongue, and words that be leaves of the tree of life, which serve \*to heal the nations with, if he offer to touch the Egyptian vlcers that appear in your worship, church-government, ministry, ceremonies, &c. he is presently thrust out of doores; and if he dare but affirm these or any of these to be diseases and botches in your body, synns against God, or repugnant to his word; he is \*excommunicated *ipso facto*, by the decrees of the whol representative church of England. And are you willing now to be healed? Nay if any among you, (not meddling with the publike estate of your church, but feeling or fearing his own particular soul-sicknes, doe resort to a physician (whose receipts are not after the comon sort,) for advise about his health, or of freindship and acquaintance to see him: he is subject to the censure and thunderbolt of your church. Witnes the late practise in *Norwich*, where certeyn citizens were excommunicated for resorting vnto and praying with *Mr Rob.* a man worthily revered of

¶ Canons  
1603.

of all the city, for the graces of God in him ( as your self also I suppose wil acknowledge, ) and to whom the cure and charge of their sowles, was ere while committed. Would any vnmerciful man have dealt so with his bond-slave in a case of bodily sicknes? But hereby all may see what small hope there is of curing the Kanker of your church.

**T**He Second questiō is; *Are they (themselves) healed? then where were they healed? where were they called? where were they regenerate and begotten to Christ? Was it not in the womb of this our church, and by meanes of the immortal seed of Gods word that is dayly sown in our church? Then how can they deny that to be a true Church, a holy Church, a Church of God, wherein ordinarily men are called and brought to God?* 2. Questiō.

The wind bloweth where it wil, and we hear the sound thereof, but know not whence it cometh & whither it goeth: † so is every one that is borne of the spirit. † *John. 3. 8.* To your demaund then I answer; we were called being in *Babylon*, your Church I meane, which restreyneth the truth by vnrighteousnes; there was our regeneration begun. Where we sat in darknes & in the shadow of death; the light of God appeared, and gave vs life. If you yet inquire how this was, I refer you to him that first brought light out of darknes, and daily bringeth forth the wind out of his treasures; and his wayes are past finding out: for as I \* know not the way of the wind, nor how the bones doe grow in the womb of her that is with child, so know I not the work of God, that worketh all. If you demaund of the meanes; it was doubtlesse the word and spirit of the Lord, without which there is no calling, no regeneratiō. Now wher you ask, *how then we can deny that to be a true church, wherein ordinarily men are called and brought*

\*Jer. 3. 14.

\*Act. 17.

22. 33. 34.

†Gal. 4. 26.

\*Num. 23. 5.  
16. &c.

to God? I answer; first, you take up more then we lay down when you say *ordinarily*: for the ordinary and common fruit of the word among you, is through your own corrupt handling and hearing of it, evil and not good; the many walk the broad way, and Gods calling is like to that which the Prophet sayth \* *one of a city and two of a tribe*, in respect of the worldly multitudes. Secondly, all the Saints are not begotten vnto Christ in the womb of a true particular church: for when the Apostle preached among \*Pagans and converted many, I would know in the womb of what church they were begotten? They were first converted unto Christ, before ever they were in any other church, then that *Ierusalem* which is above, and † the mother of all the elect. Let vs come to later times; your selves when you began to be a Church of Protestants, in what particular womb were your people begotten? I suppose if in any, it was in the womb of your mother church of Rome, where they had both received Baptisme the seal of regeneration, and been catechised in Christian religion: & then look how your selves can deny y<sup>r</sup> to be a true church, or be free of vnthankfulnes towards her that bare you. But you prosecute your cause against vs, and would drive vs eyther to say, *there is in deed a true ministry of the word among you, but it is not powrful to any but our selves; or els that we were not called in your church, but since we left you.* To the first I answer, there is no necessity that we must grant *a true ministry*; for first we hold that the true word may be put in \* Balaamites mouthes, and a false ministry may through Gods wondrous grace, beget faith in his elect: if you say otherwise you wil shake the foudatiō of your English church, layd by *Austen* the monk Pope Gregories Apostle; and damn all your late fathers under the Roman Clergie. Secondly,

condly, we tie not the grace of God in the true church to the ministers lips; knowing that men by other means are often converted to the Lord. And if your ministers in *Engl.* hold that men cannot be begotten to Christ among them, but by their preaching; you may take vp your *Le-tany* (which causlesse you vse for vs) and say, *from this horrible and hellish pride, good Lord deliver them*. As they cannot restreyn the wind from blowing: so much lesse the spirit of God from breathing, out of other places then ministers mouthes. To the second also I answer, that it is one thing to be called *in your church*, as you speak; and an other thing to be caled *by your church* or ministry, as I think you mean. It is written *Rev. 18. 4. Goe out of her my people*; you see here Gods people were *in Babylon*, & ar called out of the same, not by Babel it self, or any minister of it, but by a voice from heaven. So we might be called *in your church*, though not *by the same*. And thus we have not *bard our selves* from pleading against you, as you would beare men in hand: neyther yet shew you of whom or wher you had that which you say *we all slowly answer & stiffly stand to it*, namely that we leav your church *meerly & onely out of conscience &c.* We have a better ground, if you would receive it, even the Law of the Lord that so commandeth both vs and our consciences. Conscience is the blind Papists common plea: but we know that mans conscience is as much<sup>d</sup> defiled as any other part *† Tit. 1. 15.* or power of his fowl or body; and therefore it may be no rule of our actions, but the law of God onely, which is *† pure, perfect, and vndefiled.* Yet you wil needs proceed *† Psal. 120.* & say, *then we had conscience before we left you.* I answer yea, or els we would not have left you. Think you that your predecessors had *no conscience* when they left the popish church? *Then where* (say you of us, and mind whither the

Papists wil not say as much of you, where ) *came they to that conscience and care of their salvation but in our church?* You are answered before, we had it in your church, as Gods people had in Babylon. But that (I suppose) wil not satisfie you, but it was you wil say, *by your church & ministry.* Therefore I distinguish and consider of conscience in general and in particular. Generally, when men so farras they are taught and see, doe walk carefully: & this I confesse we had through Gods grace and by meanes of your church; this also I acknowledge many among you have, walking conscionably so far as they see and know. The same I am perswaded also of many Papists & other misbeleivers. But as a conscionable Papist or Anabaptist, when a further light of the Gospel ariseth vnto him, must leave that church, wherin his conscience was so far informed, because it is not the true church of God: so must a conscionable Protestant do with your Church, when God giveth him to see the false estate wherin you stand; although you work many good effects in a mans hart and conscience. Particularly a good conscience is to be considered in this or that particular action, as for example in this particular of our separation; and so we had not this good conscience from or by your church or ministry; for you sought to corrupt our consciences, and keep vs still in Babylon; we had not, I say, this good conscience by your meanes, vnlesse it be by accident and against your wills, and so no thank vnto you, as he that would have kild his enemy, & vnawares cured him of an impostume: thus in deed many of us have been brought to this good conscience of separation. For whereas heretofore many of your ministers vnawares have discovered the vnlawfulness of the prelacie, preisthood, leitourgie & other enormities of your church: wee have herevpon  
thought

thought, how it could be the church of Christ, which thus lay vnder Antichrist. And pressing you with your own doctrines we have found that you can not but eyther goe from that which before you taught: or els yeeld vs our separation, which you so earnestly condemn. Of which thing ther is \* before spoken in this treatise.

\*pag. 3. 4.  
C.

**T**He third question is; *How haue they sought and sufficiently indeavoured our healing? and til they have done all that possible can be done for our healing, how dare they forsake vs?* 3. Question.

I answer, we haue sought your healing, even as by your own doctrine the faithful Iewes sought the cure of Babel; & as your selves have sought the healing of Rome. The means which the Iewes and your selves have vsed to cure Babel, you shew in \* your sermon to be three; *Instruction, Example, Prayer.* \*pag. 12. C. *By Instruction, you say, laying open their errors, discovering their impieties, and laying before them the excellency of true religion.* Thus (say I,) have we done with you: witnesse (besids our speeches and conferences) the many books of this argument, which are published in print. *By example (you say) practising their own religion even before their very faces, not fearing their scornes and rebukes &c.* And so (say I) have we practised our religion amōgst you and before your faces, not fearing your scornes and rebukes. And for proof hereof, not one man (as Daniel in Babel) hath bene taken in prayer, but very many of vs have been apprehended sundry times, when we wer praying & exercising in the word of God; and from our publik meetings haue been caried to your lothsom gaoles and prisons, and there deteyned many a day, til some were caried out vpon the Bere unto their graves, some caried to the tree and executed. Which (to use your own words) *had been sufficient to haue driven you into deeper & bet-*

Answer.

er considerations, had you not been incurable; and it is to be hoped that the sight hereof, hath done good on some of you.

3. Thirdly they endeavoured (you say) to heal them by their prayers, praying continually and desiring God to heal them: Thus also have we endeavoured to heal you, alwayes mentioning you in our prayers, that God would vouchsafe you mercy: and this we professe and promise to do for you still, (howsoever you reward vs for it,) so long as we live on earth,

Thus have we dealt with you, according to all the duties that your self have shewed both from the Iewes practise, and from your own. For wheras you \* allege a fourth thing that your selves have done, namely, by devising & enacting good and wholesome lawes against their errors, superstitions, impieties &c. seing this cannot be done by subjects or private men, but onely where a cōmon weal and magistracie is established; and so neyther was nor could be done by the Iewes in Babel, nor by vs in Engl.: I suppose you wil not impute this as want of duety vnto vs, which if we had attempted to do, mought justly have been esteemed rebellion in vs, & so our sufferings should have been as malefactors. Wheras then we have vsed all lawful means to cure you that we could, as your self have layd them down before vs: I hope you wil be satisfied; or if not, yet any indifferent reader wil think you are sufficiently answered.

4. Questio.

**T**He 4. & last demand is, *If they wil needs leav our church wither wil they go? To leav one thing for another no better,*

Answer.

*is seely: but for a worse, is folly and madnes. &c.* I answer, We have left Babylon, for to come vnto Sion: we forlook your confused assemblies which consist of all sorts of people & an vnlawful mixture with the profane and wicked; that we might have communion with the people of the Lord,

Lord, that willingly and gladly professe to beleve the gospel and walk in it.

Now where you vrge vs to ioyn to some other church in other countries, first you passe the bounds of your text, from whence you can gather no such doctrine; for the Iewes forsaking Babel, joyned not to any other nation or church then their own. Secondly, it is also contrary to your own practise, who when you first left Popery in K. Edwards dayes and 2. Eliz.: joyned not your selves to any forreyn church; but one to another amōg your selves. And where you tel vs of the approbation of other churches, and \*quote their *Harmonie of Confessions*; I answer, \*pag. 329. that book was set out long after your separation from Rome, and communion among your selves: besides also how far they approve of you, is before in this treatise considered of, Pag. 16. 17.

Thirdly we could not joyn to any of those forreyn churches, because we vnderstood not their languages nor they ours; and therefore unlesse we would have builded a new Babel, with strange tongues, we must joyn into communion among our selves.

Thus have I answered your 4. demaunds: and for your further satisfaction, if it may be, wil yet give you a view of your own dealings w<sup>th</sup> vs, & the Babylonians dealing with the Iewes of old, as they are collected by your self in your sermon. They of Babel objected (as you say) <sup>In your sermon, p. 17.</sup> that their own religion was general and universal over the world; and the Iewes, but in a corner: and agayn they say <sup>pag. 18.</sup> Look in to the world at this day; and see if any nation of all that came from all the sons of Noah be of your religion: all that came of Cham are of ours: all that came of Shaphet are of ours; and all that came of Sem / but onely your selves. Your self say vnto vs in these like <sup>pag. 32.</sup> words, Look over all Christendome, and you shal not find a Church that condemneth ours, or any that is not of our religion &c.

the churches of the Lowcountrie, are of our confession, the Churches of France, the church of Geneva, the church of Scotland, the Cantons of Switzerland, the States and Princes of Germany, they are all of our confession. Whither then will you go but unto your corners and conventicles &c.?

The like things are objected to vs also by other of your ministers, as before in this treatise may be seen. pag. 15.

\*Sermon. p. 17

The Babylonians are \* by you feigned to have sayd vnto Israel, **Doth not our religion prosper and flourish / and is not yours condemned by the consent of all the world?**

†Supra. p. 31.  
Consider. 7.

Your ministers \* say for England against vs, **God hath witnessed his love and approbation to our church, by many victories and deliverances, long continuance of the gospel, prayers heard &c. And, the Churches and godly learned persons that ever heard of your separation did not approve of it.** See also Mr Bernards book pag. 33.

†Supra. pag. 31.  
Consider. 6.

†Your Sermon. p. 17.

You (I sayd the Babylonians to Israel) for holding your religion are justly overthrowen and conquered by vs.

Mr Perry, Bar.

\*Supra. p. 38.  
Consider. 2

row and Greenwood ( \* say your ministers to vs ) were hanged, Mr Johnsons and the rest banished, by Christian magistrates professing and mainteyning the Gospel of Christ.

†Your sermon. p. 18.

Alas poor men ( \* sayd the Babylonians ) for one learned Rabbine that you have / have not we twenty? are not the Chaldeans the famous learned men in the world?

†Mr Stones sermon, on Ps. 120.

vs your ministers say, ' setting aside one or two at most, there is never a minister amongst them that understandeth the samme of religion and grounds of the Catechisme: & further they understand not any tongue save onely English, and where then is their knowledge? againe an \* other upbraydeth vs by the preaching disputing and printing of many excellent works and volumes published of all sorts (by the ministers of England); which none of us in any thing have ever yet atteyned.

\*Supra. pag. 32.  
Consider. 7.

†Your sermon. pag. 19.

The Babylonians \* sayd to Israel, **During the time that you have had your Kings and Priests / shew one nation by you converted / or one that came and joined with you of all that tyme.**

†Supra. pag. 31.  
Consider. 8.

Hardly (I say your ministers to vs) can you shew any one person converted by your ministry, from papistry or atheisme or other open wickednes; as by Gods blessing multitudes have been by ours.

Thus

Thus we see how you & your ministers imitate Babel, as if they had been set to school by Nebuchadnezzar to get\* the learning and tongue of the Chaldeans; wherein how well they have profited, let the reader iudge; as also whither we may not apply against you, your <sup>†</sup> own words, that you please your selves in such like carnal arguments, & fleshly conceits, as Papists in their poperie, & other profane men in their carnality, did heretofore, and do at this day. Of these things as I have laboured to give you notice; so I desire God to give you repentance, & to heal all your deadly wounds: least that come vpon you which is foretold by the Prophet, <sup>†</sup> I will render unto Babel, and to all the inhabitants of the Chaldeans, all their evil that they have done in Sion; in your sight, sayth the Lord. <sup>\*Dan. 1. 4. †p. 20. †Jer. 51. 24.</sup>

*My people goe out of the midds of her, and deliver ye every man his soule from the fierce wrath of the Lord.*  
Jer. 51. 45.

*Goe out of her my people, that ye be not partakers in her synns, and that ye receive not of her plagues.* Rev. 18. 4.



Faultes escaped.

- Page 155. in the margine; c. 2. f. 5. amend thus. c. 13. f. 19. &c.
- Pag. 112. lin. 9. *anone we shal hear*; read, *we have heard*.
- Pag. 6. lin. 21. *not not with vs*; read, *not with vs*.
- Pag. 69. lin. 3. *wil shew*; read, *would shew*.
- Pag. 116. lin. vlt. *convission*; read, *conviction*.